Central BAPTIST
THEOLOGICAL SEMINARY

presented by

DR. MUNCY

KANSAS CITY, KANSAS

Property of
Friends Church
Pleasant Plain Iow

With best wishes
for the messengers of
Christ Gospel
Brother Franklin

Malon Roberts
Vso Iowa

MAY 15 RECD

MGF7
R
Ia'02

THE

CONSTITUTION

FOR THE

SOCIETY OF FRIENDS

IN AMERICA,

WITH

SUPPLEMENTAL PROVISIONS AND RULES OF DISCIPLINE.

ADOPTED BY

IOWA YEARLY MEETING

IN

1902.

PRINTED FROM THE OFFICIAL COPY BY
WESTERN WORK PUBLISHING ASSOCIATION,
OSKALOOSA, IOWA.

Friends, Society of. U.S. Constitution

LIBRARY
CENTRAL BAPTIST SEMINARY
KANSAS CITY 2, KANSAS

THIS CONSTITUTION for the Society of Friends in America, including the Declaration of Faith (historical statements of doctrine), the Form of Government and the Rules of Discipline, having been regularly adopted by the New England, Wilmington, Indiana and Kansas (1900), California, New York, Western and Baltimore (1901), Oregon, North Carolina and Iowa (1902) Yearly Meetings, eleven in all, is, this the twenty-first day of October, 1902, declared by action of the Third Quinquennial Conference of the American Yearly Meetings of Friends assembled, to be the authorized, official copy for the Society of Friends in America.

Portions expressly for Iowa Yearly Meeting are inclosed in brackets.

289.6
F911

HISTORICAL STATEMENT.

The Society of Friends, generally called Quakers, arose in England about the middle of the seventeenth century. George Fox began his ministry in 1647. The position of the Friends was the logical conclusion of the Protestant Reformation, and marked the culmination in the development of doctrine which had been advancing by irregular stages for more than a century. They proclaimed the truth that man's salvation is a personal matter between his own soul and God, and does not depend upon the intervention of the Church in any of its offices, or by any of its officers, in the administration of any rite, ordinance or ceremony whatever. They accepted the doctrines of the Apostolic Age of the Church, and distinctively emphasized the truth that the Holy Spirit enlightens every soul to reveal its condition and make the individual feel the need of a Saviour. They emphasized the further truth that Christ's promise to plant a new life in the soul and abide there to give it light, to feed it with the bread of life and to lead it into all truth, had become a practical reality, to be known

19090

and experienced by every true believer. They proclaimed that the true baptism is that of Christ Himself, who baptizes His people with the Holy Spirit, and that the true communion is the spiritual partaking of the body and blood of Jesus Christ by faith, and that there is no form or degree of sacerdotalism in the Christian Church.

This clear and vigorous message as to tne freedom and the spirituality of the Gospel attracted multitudes of people who had sought the truth in the endless disputations of the time. The Society was organized with a great number of adherents. They took the title of Society because it was considered that the term Church belonged to the whole body of Christ, and that no portion of that body had a right to assume to itself a name that implied any exclusion of others. The claims of the Established Church made this, in a measure, necessary. The name Friends was taken in accordance with the declaration of the Master: "Ye are my friends if ye do whatsoever I command you." For a time the members called themselves "The Friends of Truth."

The distinguishing doctrines of Friends have from the beginning led them into special lines of service that have resulted in great good to mankind. Because they would not comply with unjust requirements they were imprisoned in great numbers in England until their quiet endurance of oppression aroused the conscience of the nation, and

this resulted in obtaining many of the blessings of civil and religious liberty which all now enjoy. They were the consistent and unyielding opponents of human slavery when they stood almost alone in their opposition to it. They have opposed war as violating the principles of Christianity, as well as the precepts of its Founder, and as bringing untold evils upon mankind, and they have always advocated peaceable methods of settling disputes between nations. They have steadily advocated justice toward the North American Indian, and have labored independently and as the representatives of government, for his civilization and christianization. They believe that oaths were forbidden by Christ, and they have obtained in all English-speaking countries the privilege of affirmation. They have advocated, and in many cases inaugurated, prison reform, which has greatly relieved the sufferings of convicts. They have been among the leaders in the rational and Christian treatment of the insane; and, in many other ways, have engaged in the service they felt laid upon them for the good of humanity.

Friends came to America soon after the body arose in England. New England Yearly Meeting was established in 1671, or earlier; Baltimore in 1672; Virginia in 1673, and joined to Baltimore in 1845; Philadelphia in 1681; New York in 1695, by New England; North Carolina in 1698; Ohio in 1813, by Baltimore; Indiana in 1821, by Ohio;

Western in 1858, by Indiana; Iowa in 1863, by Indiana; Canada in 1867, by New York; Kansas in 1872, by Indiana; Wilmington in 1892, by Indiana; Oregon in 1893, by Iowa; California in 1895, by Iowa.

Conferences to consider special situations were held in Philadelphia in 1829, and in Baltimore in 1849.

The first General Conference of the Yearly Meetings was held at Richmond, Indiana, in 1887, and was attended by delegates from London and Dublin Yearly Meetings, and from all those on the American continent, except that of Philadelphia, which was unofficially represented. It was afterwards decided to hold similar conferences of the American Yearly Meetings once in five years. They have been held in Indianapolis, Indiana, in 1892 and 1897. At the latter conference it was felt that a closer union of the Yearly Meetings and a uniform discipline would be desirable. A committee was appointed in furtherance of this purpose and this Constitution and Discipline was prepared.

It has been regularly adopted by the Yearly Meetings of New England, Wilmington, Indiana and Kansas in 1900; by California, New York, Western and Baltimore in 1901; by Oregon, North Carolina and Iowa in 1902.

THE DECLARATION OF FAITH.

CHAPTER I.

THE CHURCH AND ITS DENOMINATIONS.

1. The Church of Jesus Christ is composed of those persons who, through repentance of their sins and faith in the Lord Jesus Christ as their Saviour, have been born into His kingdom by the Holy Spirit. By the revelation of the Holy Spirit they look to Christ as their Prophet, Priest and King, and, by the Spirit's baptism and power, are enabled to resist temptation and to live in obedience to God's holy will.

2. A Christian denomination is an organization composed of those who hold similar views of the teachings of the Holy Scriptures, and maintain certain practices based upon these teachings, and who voluntarily associate themselves for joint participation in worship, for fellowship and mutual help, and for united effort in the promotion of truth and righteousness. The denomination of The Friends is such a Christian body.

3. Each denominational body has its own system of government, and rules for the transaction of its business and for individual observance by its members.

CHAPTER II.

Section I.

ESSENTIAL TRUTHS.

The vital principle of the Christian faith is the truth that man's salvation and higher life are personal matters between the individual soul and God.

Salvation is deliverance from sin and the possession of spiritual life. This comes through a personal faith in Jesus Christ as the Saviour, who, through His love and sacrifice, draws us to Him.

Conviction for sin is awakened by the operation of the Holy Spirit causing the soul to feel its need of reconciliation with God. When Christ is seen as the only hope of salvation, and a man yields to Him, he is brought into newness of life, and realizes that his sonship to God has become an actual reality. This transformation is wrought without the necessary agency of any human priest, or ordinance, or ceremony whatsoever. A changed nature and life bear witness to this new relation to Him.

The whole spiritual life grows out of the soul's relation to God and its co-operation with Him, not from any outward or traditional observances.

Christ Himself baptizes the surrendered soul with the Holy Spirit enduing it with power, bestowing gifts for service. This is an efficient baptism, a direct incoming of divine power for the transformation and control of the whole man. Christ Himself is the spiritual bread which nourishes the soul, and He thus enters into and becomes a part of the being of those who partake of Him. This participation with Christ and apprehension of Him become the goal of life for the Christian. Those who thus enter into oneness with Him become also joined in living union with each other as members of one body.

Both worship and Christian fellowship spring out of this immediate relation of believing souls with their Lord.

The Holy Scriptures were given by inspiration of God and are the divinely authorized record of the doctrines which Christians are bound to accept, and of the moral principles which are to regulate their lives and actions. In them, as interpreted and unfolded by the Holy Spirit, is an ever fresh and unfailing source of spiritual truth for the proper guidance of life and practice.

The doctrines of the apostolic days are held by The Friends as essentials of Christianity. The Fatherhood of God; the Deity and humanity of the Son; the gift of the Holy Spirit; the atonement through Jesus Christ by which men are reconciled to God; the Resurrection; the Highpriesthood of

Christ, and the individual priesthood of believers, are most precious truths to be held, not as traditional dogmas, but as vital, life-giving realities.

The sinful condition of man and his proneness to yield to temptation, the world's absolute need of a Saviour, and the cleansing from sin in forgiveness and sanctification through the blood of Jesus Christ, are unceasing incentives to all who believe to become laborers together with God in extending His kingdom. By this high calling The Friends are pledged to the proclamation of the truth wherever the Spirit leads, both in home and in foreign fields.

The indwelling Spirit guides and controls the surrendered life, and the Christian's constant and supreme business is obedience to Him. But, while the importance of individual guidance and obedience is thus emphasized, this fact gives no ground for license; the sanctified conclusions of the Church are above the judgment of a single individual.

The Friends find no scriptural evidence or authority for any form or degree of sacerdotalism in the Christian Church, or for the establishment of any ordinance or ceremonial rite for perpetual observance. The teachings of Jesus Christ concerning the spiritual nature of religion, the impossibility of promoting the spiritual life by the ceremonial application of material things, the fact that faith in Jesus Christ Himself is all-sufficient, the purpose of His life, death, resurrection and ascension, and

His presence in the believer's heart, virtually destroy every ceremonial system and point the soul to the only satisfying source of spiritual life and power.

With faith in the wisdom of Almighty God, the Father, the Son and the Holy Spirit, and believing that it is His purpose to make His Church on earth a power for righteousness and truth, The Friends labor for the alleviation of human suffering; for the intellectual, moral and spiritual elevation of mankind; and for purified and exalted citizenship. The Friends believe war to be incompatible with Christianity, and seek to promote peaceful methods for the settlement of all differences between nations and between men.

It is an essential part of the faith that a man should be in truth what he professes in word, and the underlying principle of life and action for individuals, and also for society, is transformation through the power of God and implicit obedience to His revealed will.

Section II.

THE RICHMOND DECLARATION.*

Believing that God has designed that our branch of His Church, which the Good Shepherd has gathered into one flock, and who have received the Gospel of Salvation as fellow-members of the body of Christ, should hold the truth in righteousness, keep the unity of the Spirit and constantly seek to attain unto the unity of the faith and of the knowledge of the Son of God, we, therefore, humbly adopt and will faithfully profess and publish these fundamental doctines of Christian Truth:

OF GOD.

We believe in one holy, almighty, allwise, and everlasting God, the Father, the Creator and Preserver of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made, and by whom all things consist; and in one Holy Spirit, proceeding from the Father and the Son, the Reprover of the world, the Witness for Christ, and

*This Declaration was prepared by the General Conference of Friends held at Richmond, Indiana, in 1887, and adopted by most of the American Yearly Meetings, including Iowa. It was approved by the Third Quinquennial Conference of Friends and re-adopted by Iowa Yearly Meeting in 1902.

the Teacher, Guide and Sanctifier of the people of God; and that these three are one in the eternal Godhead; to whom be honor, praise, and thanksgiving, now and forever. Amen.

THE LORD JESUS CHRIST.

It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Saviour, Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him. In Him was life, and the life was the light of men. He is the true Light which lighteth every man that cometh into the world; through whom the light of truth in all ages has proceeded from the Father of lights. He is the eternal Word who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator and Redeemer, for by Him were all things created that are in heaven and that are in earth, visible and invisible. Conceived of the Holy Ghost, born of the virgin Mary, the Word was made flesh and dwelt amongst men. He came in the fulness of the appointed time, being verily foreordained before the foundation of the world, that He might fulfill the eternal counsel of the righteousness and love of God for the redemption of man. In Him dwelleth all the fulness of the Godhead bodily. Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant the brightness of His glory, that through Him the kindness and love of God towards

man might appear in a manner every way suited to our wants and finite capacities. He went about doing good; for us He endured sorrow, hunger, thirst, weariness, pain, unutterable anguish of body and of soul, being in all points tempted like as we are, yet without sin. Thus humbling Himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as amongst the means whereby, through the obedience of faith, we are to be disciplined for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example of all righteousness in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In Him is revealed as true God and perfect man, a Redeemer, at once able to suffer and almighty to save. He became obedient unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; in whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and no otherwise. He was buried and rose again the third day, according to the Scriptures, becoming the first fruits of them that sleep, and having shown Himself alive after His passion, by many infallible proofs, he ascended into heaven, and hath

sat down at the right hand of the Majesty on high, now to appear in the presence of God for us. With the apostles, who beheld His ascension, we rest in the assurance of the angelic messengers, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." With the Apostle John, we would desire to unite in the words, "Amen; even so, come, Lord Jesus." And now, whilst thus watching and waiting, we rejoice to believe that He is our King and Saviour. He is the one Mediator of the new and everlasting covenant, who makes peace and reconciliation between God offended and man offending; the great High Priest whose priesthood is unchangeable. He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. All power is given unto Him in Heaven and in earth. By Him the world shall be judged in righteousness; for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. All that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment (R. V.).

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His

name to be called upon, as the primitive Christians did, because of the glorious oneness of the Father and the Son; and that we can not acceptably offer prayer and praises to God, nor receive from Him a gracious answer or blessing, but in and through His dear Son.

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His Church. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this Church, by whatsoever name they may be called amongst men, who have been baptized by the one Spirit into the one body, who are builded as living stones upon Christ, the Eternal Foundation, and are united in faith and love in that fellowship which is with the Father and with the Son. Of this Church the Lord Jesus Christ is the alone Head. All its true members are made one in Him. They have washed their robes and made them white in His precious blood, and He has made them priests unto God and His Father. He dwells in their hearts by faith, and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.

THE HOLY SPIRIT.

We believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and

with the Son. He is the Comforter "Whom," saith Christ, "the Father will send in My name." He convinces the world of sin, of righteousness, and of judgment. He testifies of and glorifies Jesus. It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins, and opens the inward eye to behold the Lamb of God that taketh away the sin of the world. Coming in the name and with the authority of the risen and ascended Saviour, He is the precious pledge of the continued love and care of our exalted King. He takes of the things of Christ and shows them as a realized possession, to the believing soul. Dwelling in the hearts of believers, He opens their understandings that they may understand the Scriptures, and becomes, to the humble and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord's service is bestowed upon His children through the reception and baptism of the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus, the witness to his adoption into the family of the redeemed; the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.

We own no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light,

life, or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord. It is the capacity to receive this blessed influence, which, in an especial manner, gives man pre-eminence above the beasts that perish; which distinguishes him in every nation and in every clime, as an object of the redeeming love of God; as a being not only intelligent but responsible; for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound. The Holy Spirit must ever be distinguished, both from the conscience which He enlightens, and from the natural faculty of reason, which, when unsubjected to His Holy influence, is, in the things of God, very foolishness. As the eye is to the body, so is the conscience to our inner being, the organ by which we see; and, as both light and life are essential to the eye, so conscience, as the inward eye, cannot see aright, without the quickening and illumination of the Spirit of God. One with the Father and the Son, the Holy Spirit can never bestow or dishonor our once crucified and now risen and glorified Redeemer. We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.

THE HOLY SCRIPTURES.

It has ever been, and still is, the belief of the Society of Friends, that the Holy Scriptures of the

Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever any one says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of the whole, and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowl-

edge ripens into a deeper and richer experience of His truth and love.

MAN'S CREATION AND FALL.

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a living soul; formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker. Being free to obey, or to disobey, he fell into transgression through unbelief, under the temptation of Satan, and thereby lost that spiritual life of righteousness, in which he was created; and so death passed upon him as the inevitable consequence of sin. As the children of fallen Adam all mankind bear his image. They partake of his nature, and are involved in the consequences of his fall. To every member of every successive generation, the words of the Redeemer are alike applicable, "Ye must be born again." But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any until they transgress the divine law, after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God, through the redemption which is in Christ Jesus.

JUSTIFICATION AND SANCTIFICATION.

"God so loved the world that he gave His only

begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We believe that justification is of God's free grace, through which, upon repentance and faith, He pardons our sins, and imparts to us a new life. It is received, not for any works of righteousness that we have done, but in the unmerited mercy of God in Christ Jesus. Through faith in Him, and the shedding of His precious blood, the guilt of sin is taken away, and we stand reconciled to God. The offering up of Christ as the propitiation for the sins of the whole world, is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law, in virtue of the free and righteous submission of the Son of God Himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus. From age to age, the sufferings and death of Christ have been a hidden mystery, and a rock of offense to the unbelief and pride of man's fallen nature; yet, to the humble penitent whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions, and upon whom the Lord was pleased to lay the iniquity of us all, his eye is more and more opened to see, and his heart to understand, the exceeding sinfulness of

sin for which the Saviour died; whilst in the sense of pardoning grace, he will joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

We believe that in connection with justification is regeneration: that they who come to this experience know that they are not their own; that being reconciled to God by the death of His Son, we are saved by His life; a new heart is given and new desires; old things are passed away, and we become new creatures, through faith in Christ Jesus; our wills being surrendered to His holy will, grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord.

Sanctification is experienced in the acceptance of Christ in living faith for justification, in so far as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the Apostle, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." We rejoice to believe that the provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin, and to enable His believing children always to triumph in Christ. How full of encouragement is the declaration, According to your faith be it unto you." Whosoever submits himself wholly to God, believing and appropriating His promises, and exercising faith in Christ Jesus, will have his heart

continually cleansed from all sin by His precious blood, and, through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul and strength, and be able to say with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Thus, in its full experience, sanctification is deliverance from the pollution, nature, and love of sin. To this we are every one called, that we may serve the Lord without fear, in holiness and righteousness before Him, all the days of our life. It was the prayer of the Apostle for the believers, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer, and is kept in constant dependence upon his Saviour, walking in the light, in the loving obedience of faith.

THE RESURRECTION AND FINAL JUDGMENT.

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust, and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath or-

dained. For, as saith the Apostle, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

We sincerely believe, not only in a resurrection in Christ from the fallen and sinful state here, but in a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with Him in glory. But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body; that being first which is natural, and afterward that which is spiritual. And though it is said, "This corruptible shall put on incorruption, and this mortal shall put on immortality," the change shall be such as will accord with the declaration, "Flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption." We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of the resurrection.

"Our citizenship is in heaven" (R. V.), from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that

it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting, according to the declaration of our compassionate Redeemer, to whom the judgment is committed, "These shall go away into eternal punishment, but the righteous into eternal life" (R. V.).

BAPTISM.

We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His Church. We accept every command of our Lord in what we believe to be its genuine import, as absolutely conclusive. The question of the use of outward ordinances is with us a question, not as to the authority of Christ, but as to His real meaning. We reverently believe that, as there is one Lord and one faith, so there is, under the Christian dispensation, but one baptism, even that whereby all believers are baptized in the one Spirit into the one body. This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh, but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God, by the resurrection of Jesus Christ, in the experience of His love and power, as the

risen and ascended Saviour. No baptism in outward water can satisfy the description of the Apostle, of being buried with Christ by baptism unto death. It is with the Spirit alone that any can be thus baptized. In this experience the announcement of the Forerunner of our Lord is fulfilled, "He shall baptize you with the Holy Spirit and with fire." In this view we accept the commission of our blessed Lord as given in Matthew xxviii. 18th, 19th and 20th verses: "And Jesus came to them and spoke unto them saying: All authority has been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and, lo, I am with you alway, even unto the end of the world" (R. V.). This commission, as we believe, was not designed to set us a new ritual under the new covenant, or to connect the initiation into a membership, in its nature essentially spiritual, with a mere ceremony of a typical character. Otherwise it was not possible for the Apostle Paul, who was not a whit behind the very chiefest apostles, to have disclaimed that which would, in that case, have been of the essence of his commission when he wrote, "Christ sent me not to baptize, but to preach the Gospel." Whenever an external ceremony is commanded, the particulars, the mode and incidents of that ceremony, become of its es-

sence. There is an utter absence of these particulars in the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of His apostles and of the Church to Him, and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of, and living fellowship with, the Father and the Son and the Holy Spirit.

THE SUPPER OF THE LORD.

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolical utterances, but He often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet was often in symbols, and ought ever to be received in the light of His own emphatic declaration: "The words that I speak unto you, they are spirit and they are life." The old covenant was full of ceremonial symbols; the new covenant, to which our Saviour alluded at the last supper, is expressly declared by the prophet to be "not according to the old." We cannot believe that in setting up this new covenant

the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood cannot be an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fulness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His Church is not designed to be by symbol or representation, but in the real communication of His own Spirit. "I will pray the Father and He shall give you another Comforter, who shall abide with you forever." Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the Church, in a gracious, abiding manifestation, the REAL PRESENCE of the Lord. As the great remembrancer, through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience of the true commemoration and communion. "Behold," saith the risen Redeemer, "I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me." In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Saviour's peace, and in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake

together of the body that was broken and of the blood that was shed for them, without the gates of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread."

PUBLIC WORSHIP.

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms. It may be without words as well as with them, but it *must* be in spirit and in truth. We recognize the value of silence, not as an end, but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing, but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God, to wait upon Him for the renewal of our strength, for communion one with another, for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst

of them. Through His mediation, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshiped. The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously provides spiritual offerings for the service of His temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart, the simple exercise of faith, the self-denying service of love, these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare, by His Spirit, in the hearts of them that receive Him, and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He, as the Head of the Church, alone selects and qualifies those who are to present His messages or engage in other service for Him, and, hence, we cannot commit any formal arrangement to any one in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts for the needs both of the Church and of the world, and we desire that the Church may feel her

responsibility, under the government of her Great Head, in doing her part to foster these gifts, and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are bestowed; and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them, in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

We believe the preaching of the Gospel to be one of the chief means, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the Church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualifications to exercise it must be derived immediately from Him; and that, as in the primitive Church, so now also, He confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the Apostle Peter, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy;" respecting which the apostle declares, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." As the gift is freely received,

so it is to be freely exercised, in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord, and blessed is that ministry in which man is humbled, and Christ and His grace exalted. "He that is greatest among you," said our Lord and Master, "let him be as the younger; and he that is chief as he that doth serve. I am among you as he that serveth."

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while, on the one hand, the Gospel should never be preached for money, on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it.

The Church, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach the Gospel to every creature." Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn and learning that he may obey. He humbly places himself at his Lord's disposal, and when he hears the call, "Whom shall I send, and who will go for

us?" is prepared to respond, in child-like reverence and love, "Here am I, send me."

PRAYER AND PRAISE.

Prayer is the outcome of our sense of need, and of our continual dependence upon God. He who uttered the invitation, "Ask and it shall be given you," is Himself the Mediator and High Priest who, by His Spirit, prompts the petition and who presents it with acceptance before God. With such an invitation, prayer becomes the duty and the privilege of all who are called by His name. Prayer is, in the awakened soul, the utterance of the cry, "God be merciful to me, a sinner;" and, at every stage of the believer's course, prayer is essential to his spiritual life. A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies, from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and, whenever the Lord's people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplication. A life of prayer cannot be other than a life of praise. As the peace of Christ reigns in the Church, her living members accept all that they receive, as from His pure bounty, and each day brings them fresh

pledges of their Father's love. Satisfied with the goodness of His house, whether as individuals, as families, or as congregations, they will be still praising Him, heart answering to heart, "Bless the Lord, O my soul; and all that is within me, bless His holy name."

LIBERTY OF CONSCIENCE IN ITS RELATION TO CIVIL GOVERNMENT.

That conscience should be free, and that in matters of religious doctrine and worship man is accountable to God, are truths which are plainly declared in the New Testament, and which are confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples. To rule over the conscience, and to command the spiritual allegiance of His creature man, is the high and sacred prerogative of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth.

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessing. Through it we enjoy liberty and protection, in connection with law and order. Civil government is a divine ordinance, instituted to promote the best welfare of man, hence magistrates are to be regarded as God's ministers, who should be a terror to

evil doers and a praise to them that do well. Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.

MARRIAGE.

Marriage is an institution graciously ordained by the Creator Himself for the help and continuance of the human family. It is not a mere civil contract, and ought never to be entered upon without a reference to the sanction and blessing of Him who ordained it. It is a solemn engagement for the term of life, designed for the mutual assistance and comfort of both sexes, that they may be helpmeets to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns, and should be entered upon discreetly, soberly, and in the fear of the Lord.

PEACE.

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Lawgiver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies." In enjoining this love, and the forgiveness of injuries, He who has brought us to Himself has not prescribed for man precepts which are incapable

of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them.

We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application, not only to individuals, but to nations also. When nations conform their laws to this divine teaching wars must necessarily cease.

We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands.

OATHS.

We hold it to be the inalienable privilege of the disciple of the Lord Jesus that His statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, "Swear not at all;" and we believe any departure from this standard to be prejudicial to the cause of truth and to that confidence between man and man, the maintenance of which is indispensable to our mutual well-being. This command, in our persuasion applies not to profane swearing only, but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

THE FIRST DAY OF THE WEEK.

Whilst the remembrance of our Creator ought to be, at all times, present with the Christian, we would express our thankfulness to our Heavenly Father that He has been pleased to honor the setting apart of one day in seven for the purposes of holy rest, religious duties, and public worship; and we desire that all under our name may avail themselves of this great privilege, as those who are called to be risen with Christ, and to seek those things that are above, where He sitteth at the right hand of God. May the release thus granted from other occupations be diligently improved. On this day of the week especially ought the households of Friends to be assembled for the reading of the Scriptures and for waiting upon the Lord; and we trust that, in a Christianly wise economy of our time and strength, the engagements of the day may be so ordered as not to frustrate the gracious provision thus made for us by our Heavenly Father, or to shut out the opportunity either for public worship or private retirement and devotional reading.

In presenting this declaration of our Christian faith, we desire that all our members may be afresh encouraged, in humility and devotedness, to renewed faithfulness in fulfilling their part in the great mission of the Church, and through the Church to the world around us, in the name of our crucified Redeemer. Life *from* Christ, life *in* Christ,

must ever be the basis of life *for* Christ. For this we have been created and redeemed, and, by this alone, can the longings of our immortal souls be satisfied.

Section III.

A DOCTRINAL EPISTLE OF GEORGE FOX.*

For the Governor of Barbadoes, with his Council and Assembly, and all others in power, both civil and military, in this island, from the people called Quakers.

Whereas, many scandalous lies and slanders have been cast upon us to render us odious; as that we deny God, Christ Jesus and the Scriptures of truth, etc.: This is to inform you that all our books and declarations, which for these many years have been published to the world, clearly testify the contrary, yet for your satisfaction, we now plainly and sincerely declare that we own and believe in the only wise, omnipotent and everlasting God, the Creator of all things, in heaven and in earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor, glory, dominion, praise and thanksgiving, both now and for evermore! And we own and believe in Jesus Christ, His beloved and only begotten Son, in

*The letter of George Fox to the Governor of Barbadoes in 1671. Adopted by Iowa Yearly Meeting in 1902.

whom He is well pleased; who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities or powers; all things were created by Him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of His Father for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed His blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of Him, when he said, "Behold the Lamb of God which taketh away the sin of the world," John i, 29. We believe that He alone is our Redeemer and Saviour, the Captain of our salvation (who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works); He is the seed of the woman that bruiseth the serpent's head, to-wit, Christ

Jesus, the Alpha and Omega, the First and the Last; He is (as the Scriptures of truth say of Him) our wisdom, righteousness, sanctification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved. He alone is the Shepherd and Bishop of our souls; He is our Prophet whom Moses long since testified of, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." Acts iii. 22, 23. He it is that is now come, "and hath given us an understanding, that we know Him that is true." He rules in our hearts by His law of love and of life, and makes us free from the law of sin and death. We have no life but by Him, for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our Mediator that makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He whom the high-priest raged against, and said He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against,

and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priest gave him as a reward for his treason; who also gave large money to the soldiers to broach an horrible lie, namely, "That His disciples came and stole Him away by night whilst they slept." After He was risen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Pet. i. 21), spake as they were moved by the Holy Ghost. We believe they are to be read, believed and fulfilled (he that fulfils them is Christ), and they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17; and are able to make wise unto salvation, "through faith which is in Christ Jesus."

We believe the Holy Scriptures are the words of God, for it is said in Exodus xx. 1: "God spake all these words, saying," etc., meaning the ten commandments given forth upon Mount Sinai; and in Revelation xxii. 18, 19, saith John, "I testify unto every man that heareth the words of the prophecy

of this book. If any man shall add unto these things." "And if any man shall take away from the words of the book of this prophecy" (not the word). So in Luke 1. 20: "Because thou believest not my words;" and in John v. 47; xv. 7; xiv. 23; xii. 47. So that we call the Holy Scriptures, as Christ, the Apostles, and holy men of God called them—the words of God.

We declare that we esteem it a duty incumbent on us to pray with and for, to teach, instruct and admonish those in and belonging to our families. This being a command of the Lord, disobedience thereunto will provoke His displeasure, as may be seen in Jeremiah x. 25: "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not upon Thy name." Now, Negroes, Tawnies, and Indians make up a very great part of the families in this island, for whom an account will be required by Him who comes to judge both quick and dead, at the great day of judgment, when every one shall be rewarded according to the deeds done in the body, whether they be good or whether they be evil—at that day, we say, of the resurrection both of the good and of the bad, of the just and the unjust, "when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory

of His power; when He shall come to be glorified in His Saints, and to be admired in all them that believe in that day." 2 Thess. i. 7, 10. See also 2 Peter iii. 3, 7.

Section IV.

WORSHIP.

It is the duty and the privilege of believers to meet together for the public worship of God. In doing this they each time make a public profession to the world of their faith in Christ, and avail themselves of opportunities for spiritual blessing and mutual helpfulness not otherwise offered.

Worship is the highest act of which the human faculties are capable, and it can be truly performed only as it is in response to the influence of the Spirit of God. Public worship in the Christian Church is in accordance with the declaration of our Lord, that "where two or three are met together in My name, there am I in the midst of them." The congregation is thus "the congregation of the Lord," and the meeting is, primarily, with Him. He touches the spiritual consciousness of believers, and thus, through Him, their High Priest and Intercessor, they are enabled to worship the Father in spirit and in truth. Worship stands neither in

forms nor in the formal disuse of forms; it may be without words as well as with them. Both silence and vocal exercises are recognized and valued not as ends, but as means toward the attainment of an end, which is the divine blessing upon the individual and the congregation.

As Master of the Assembly, the Lord directs and leads the profitable exercises of His congregation. He calls and qualifies whom He will to be the bearer of His message, and the individual believer should hold himself in obedient submission to His will. The occasions of public worship are divinely appointed for the edification of believers in the truth, and for the proclamation of fresh and vital messages of salvation to the world.

Section. V.

SPIRITUAL GIFTS.

It has pleased the Head of the Church to make use of human instrumentalities in the accomplishment of His purposes; to this end He continues to bestow special gifts upon certain members of the body, for the propagation of the gospel; for the perfecting of believers; and for the edifying and strengthening of the whole body in faith and life and power. The exercise of these gifts is a potent

means by which the Church brings the truth to the individual consciousness, interprets and proclaims its message, and reveals its scope and purpose. There are varieties of gifts in the ministry, and in a properly organized body provision is made for the exercise and development of them all. It is not easy to draw a sharp distinction between the different types of ministry; frequently they are united in one person, who is thus peculiarly qualified for helpful service.

There is a gift for the ministry of instruction and of exposition, or of teaching the truth. Those who possess this gift are enabled to contribute in different degrees to the establishment of the membership, and to the expansion of the conception of divine things. This ministry of teaching requires a balanced, trained and well-stored mind, and the consecration of that mind to the service of Him who is the Truth.

There is a gift of speaking to states and needs of individuals, and of congregations. This prophetic ministry is characterized by its spiritual vision, the self-evidence of its message and its fitness for the situation. It is a gift of seeing truth immediately, and of effectively teaching it to others.

There is a gift for exhortation, which is an ability for making an appeal to the hearts of men, and for stirring them to a sense of God's love and of His purposes for man—the power of moving and

convicting souls; those who possess this gift are peculiarly fitted for evangelistic work.

There is also a pastoral gift, which consists especially in ability to do personal work with individuals or with families. This gift fits the possessor of it to comfort those who mourn, to lead the members into a closer religious life, to arouse in the young an interest in the things of the Spirit, and to impress others with a sense of the scope and reality of the spiritual life. It is the gift of shepherding and feeding the flock.

The Church cannot make or appoint ministers: it can only recognize gifts where they exist and properly provide for their exercise and development as a sacred bestowal of the Head of the Church.

THE FORM OF GOVERNMENT.

CHAPTER I.

Section I.

THE FRIENDS.

1. The Friends recognize and emphasize the fundamental and essential truth that Jesus Christ is the Head of His Church; that He dwells in the hearts of His believers; that, as they look for His guidance, their understandings are enlightened and they are enabled to do His will. Associated with this is the further truth that the Head of the Church is pleased to confer upon each believer some especial gift or gifts which he is to exercise with such ability as may be possessed. Members have equal rights and privileges in the denomination, modified only by the gifts they have received and their faithfulness in the exercise thereof. It is therefore both theocratic and democratic in the principle of its government.

2. Positions in the organization relating to spiritual matters result from the official recognition of these gifts by the body rather than from appointment to office. Appointments are made to other

positions. Each member has duties to perform and responsibilities to meet, and the business of the organization is conducted in recognition of this equality of rank in the membership, with the further recognition of the special gifts.

3. There are no distinctions in the rights, privileges or responsibilities of the members because of sex.

4. The business of the organization is transacted in meetings, in which every member of the body has a right to participate. These meetings, in some instances, delegate authority in certain matters to other meetings composed of those who occupy specified positions or who have been appointed for the special service.

Section II.

THE DENOMINATION OF THE FRIENDS.

The denomination of The Friends is composed of Yearly Meetings, with their subordinate branches, in Great Britian, Ireland, the United States and Canada; and those members who are variously situated in other parts of the world. The bond of union is maintained by annual correspondence between them; by issuing and receiving the credentials of ministers for special service; by granting and receiving certificates of membership in cases of removal; and by joint participation in religious and benevolent enterprises. Each Yearly

Meeting is independent in the transaction of its business. Those Yearly Meetings which unite in this Constitution and Discipline, and, under its provisions delegate certain authority to the Five Years Meeting, retain their original independence, and, in its exercise, grant the powers hereinafter described.

Each Yearly Meeting retains the authority to adopt additional disciplinary regulations not inconsistent herewith. Such portions of this Constitution and Discipline as have no application to the existing conditions of any particular Yearly Meeting shall be null therein.

CHAPTER II.

MEMBERSHIP.

The Friends admit into membership all who make a profession of faith in the Lord Jesus Christ, whose lives testify to their union with Him, and who accept the doctrines of the Gospel as held by The Friends. The children of members are enrolled as Associate members. They are thus recognized, not because their birthright can of itself make them members of the body of Christ, for they can only become such by experiencing the new birth by the Holy Spirit, but because of the promises in the Holy Scriptures to believers and their households, and the conviction that true Christians

will so make their children the objects of living prayer, and will so instruct them in the Gospel and go with them to the Throne of Grace, that they will surrender their hearts to God in their youth, and early take a natural and living interest in the Church as they do in the family. Persons thus enrolled as Associate members shall be enrolled as Active members of the Church when they shall have made a credible profession of faith in Jesus Christ as their Saviour and Lord, and shall have accepted the doctrines of the Gospel as held by The Friends. If the member does not make such profession when he reaches matured years, his name may be dropped from the list of members, at the discretion of the Monthly Meeting. Where but one parent is a member, the children may be enrolled as Associate members upon the request of that parent and the consent of the other.

CHAPTER III.

A MEETING.

A congregation of members is called a meeting or a church. It is under the supervision of Ministers and Elders as to its spiritual interests, and of Overseers as to the moral conduct of the members. These are officers of the Monthly Meeting of which the particular meeting forms a part.

The business affairs of a congregation are cared for by the regular officers and by such committees

as may be appointed by the Monthly Meeting for this purpose from the [Active] members of the congregation. Monthly Meetings may establish a business meeting for a particular congregation when its local interests make such meeting advisable.

CHAPTER IV.

MEETINGS FOR BUSINESS.

Clerks.

The Clerk, or presiding officer, of a business meeting has the care of its business, which he lays before it for consideration and determines what conclusion the meeting reaches. In a meeting for business it should be the chief desire to ascertain what may be the mind of the Lord, and Clerks should be chosen with a spiritual discernment, and should be chosen with a special reference to their sound judgment and gift of spiritual discernment, and their ability to determine what is the will of the meeting as indicated by the expression made. Clerks should be familiar with the usages of the denomination and with all its departments of work. The Clerk shall keep a faithful record of the proceedings of the meeting, and he shall furnish copies of necessary portions of such records to persons authorized, under the appointment of the same or any superior meeting, to ask for them. He shall sign on the meeting's behalf all official docu-

ments put forth by it. Meetings which may desire to continue the ancient practice of holding separate business meetings of men and women are at liberty to do so, appointing separate Clerks from their number. In all business meetings such assistant Clerks may be appointed as may be found advisable.

CHAPTER V.

MONTHLY MEETINGS.

SECTION I.—ORGANIZATION AND POWERS.

1. A Monthly Meeting is a regular organization of one or more congregations, and consists of all those persons who are entitled to be recorded upon its list of members. It is charged with the government of the body, according to the Constitution and Discipline, and has authority to receive and dismiss members; to discipline offenders; to grant appeals; to consider and act upon all questions affecting the membership; to hold and administer real estate and other property for the use of the Church; and to adopt and carry out measures for the improvement of the spiritual interests of the body. It meets monthly for the transaction of business; and once in three months it reports, in an abstract of its minutes, such business as should be laid before the Quarterly Meeting of which it forms a part and to which it is subordi-

nate, and to attend which it may appoint two or more representatives.

2. Each [Active] member has a right to participate in the business of the Monthly Meeting.

3. A Monthly Meeting is duly organized for the transaction of business when it has been established by a superior meeting and has appointed a Clerk to have charge of its business.

4. All officers appointed by the meeting shall hold their positions until their successors are appointed.

Section II.—The Clerk.

The Clerk of a Monthly Meeting shall be appointed by the meeting on the nomination of a committee named for the purpose. He shall forward to the Quarterly Meeting such business as requires its attention, and such abstracts of the minutes of the Monthly Meeting as may be necessary. He shall keep (in a book printed for the purpose and provided by the Yearly Meeting) a correct record of the membership, including all births, marriages, deaths and transfers, and he shall annually furnish the Quarterly Meeting such statistical information as the Yearly Meeting may direct, including the recording, deaths and transfers of ministers. Where found desirable, a Recorder may be appointed to assist the Clerk in keeping these records.

Section III.—Ministers and Elders.

Ministers and Elders are charged with the oversight and care of the spiritual interests of their various congregations. The choice of these is based upon moral character and the possession of spiritual gifts and qualifications. They are designated for their positions by the Monthly Meeting in the manner prescribed in Chapters VII and VIII, Form of Government.

Section IV.—Overseers.

1. The Monthly Meeting shall choose every three years, through the nomination of a committee, two or more faithful and judicious persons for each separate congregation to serve as Overseers. It shall be their duty to exercise watchful care and affectionate oversight for the maintenance of a consistent moral life by the members of the meeting; to extend care and reproof in all cases of disobedience, disorder, or any conduct unbecoming to a Christian, and to restore, if possible, such offenders to an orderly life and to full fellowship with the meeting.

2. If due care and labor in this direction prove ineffectual, it becomes their duty to enter complaint to the Monthly Meeting against such offenders.

Section V.—The Treasurer.

Each Monthly Meeting shall annually appoint a

Treasurer, who shall receive and disburse funds as directed by the meeting, keep a regular account of the money so received and paid, and make an annual report to the Monthly Meeting. [The Treasurer shall be *ex officio* a member of the Finance Committee.]

Section VI.—Correspondents.

Each Monthly Meeting shall appoint a Correspondent to authenticate documents issued by it to other meetings, and to attend to such correspondence as the meeting may direct. Information of the appointment of Correspondents is to be forwarded to the Yearly Meetng.

Section VII.—Board of Trustees.

Each Monthly Meeting shall appoint three or more of its members to serve as a Board of Trustees. It shall be the duty of the Trustees to hold and manage all real estate and personal property belonging to the meeting, to keep all deeds legally recorded, to guard all property from injury or improper use, to preserve all important records and documents, and to make an annual report to the Monthly Meeting. Where Monthly Meetings are incorporated under State laws their property will necessarily be held and administered in accordance therewith. Yearly Meetings may provide for the holding and transferring of real estate and other property by their own Trustees.

Section VIII.—Finance Committee.

The Monthly Meeting shall annualy appoint a Finance Committee to superintend the raising and expending of funds, and to provide for the incidental expenses of the Monthly Meeting and its congregations. There may be a separate committee for each congregation where found desirable.

Section IX.—Pastoral Committee.

The Ministers, Elders and Overseers of each congregation constitute its Pastoral Committee. The Monthly Meeting may also appoint other members to cooperate with them in this work. (See Departments of Work, Chap. I).

Section X.—Other Committees.

Monthly Meetings shall appoint such other committees as the interests of the various departments of its work may require.

Section XI.—Report on the State of the Church.

Each Monthly Meeting shall annually report to the Quarterly Meeting preceding the Yearly Meeting upon the spiritual condition of its membership and its meetings, basing its report upon those received from its congregations, and covering the points named in the clause relating thereto. (See Form of Government, Chap. XIV, Sec. I, Par. 8).

CHAPTER VI.

NEW FIELDS OF WORK.

1. When a new field of work has been entered upon by the members of a congregation, and has progressed beyond their individual care, it should be under the care of the Monthly Meeting, and new meetings for worship be established when advisable.

2. When a Monthly Meeting shall deem it advisable for a new Monthly Meeting to be established within its limits, it shall send a proposition therefor to the Quarterly Meeting, which shall appoint a committee to consider the subject and report. If the Quarterly Meeting approves the proposition it shall establish the meeting and report its action to the Yearly Meeting. Where the meeting to be established is composed of members of two or more Monthly Meetings, the consent of each shall be obtained.

3. Monthly Meetings, through their Quarterly Meetings, have authority to petition Yearly Meetings, to establish, or to discontinue, or to divide a Quarterly Meeting, or to unite two or more Quarterly Meetings.

CHAPTER VII.

MINISTERS.

Section I.—Recording Ministers.*

1. When a member, man or woman, has spoken

*See Rules of Discipline, Chapter VI, Section III.

as a minister (see Spiritual Gifts) so that the meeting is edified and spiritually helped thereby, the Local Meeting on Ministry and Oversight is carefully to consider whether he has received from the Head of the Church a gift in the ministry which should be officially recognized. Persons may occasionally speak to edification, or engage in exhortation, or give testimony to their experience, or offer vocal prayer with evidence of spiritual power without having, necessarily, received a special gift in the ministry. When the Local Meeting on Ministry and Oversight is satisfied that a member has received a gift in the ministry, it shall send the information to the Quarterly Meeting on Ministry and Oversight for its judgment. Upon receiving such information the said Quarterly Meeting shall appoint a committee to consider the subject; to obtain information as to the evidence that the person has received spiritual gifts; as to his manner of life; his doctrinal views; his mental capacity; and his general qualifications for the ministry. The committee shall report its judgment to the Quarterly Meeting on Ministry and Oversight, and if this meeting concurs in the action of the Local Meeting, it shall inform the Monthly Meeting of which the person is a member. The Monthly Meeting shall then act in the case according to its judgment. If it concludes that the person's gift should be acknowledged, it shall ask the concurrence of the Quarterly Meeting, and without such concurrence

the name shall not be recorded. When a minister is duly recorded by a Monthly Meeting, the Clerk shall notify the Local Meeting on Ministry and Oversight and the Secretary of the Evangelistic and Church Extension Board of the Five-Years Meeting, giving the full name and address of the minister.

[Ministers fully appointed or ordained by other Evangelical Churches, whose views are in accord with questions to Ministers and Elders, desiring to unite in membership with us, and presenting proper credentials, may, with the approval of the Local Meeting on Ministry and Oversight, and at the discretion of the Monthly Meeting, be received as Ministers in our Church.]

[Ministers shall be furnished with a copy of the Minute recording them.]

2. When a Monthly Meeting is informed by the Quarterly Meeting on Ministry and Oversight that in its judgment a minister has lost his gift in the ministry and usefulness in his station, if the judgment be concurred in, his recognition as a minister shall be rescinded by the Monthly Meeting.

Section II.—Liberating Ministers.

When a minister believes that he is called of God to ministerial service outside his Quarterly Meeting, the following course shall be pursued:

1. If the proposed service lies within the limits of the Yearly Meeting of which he is a member,

the minister shall bring the concern before the Monthly Meeting, and request a certificate of its unity and concurrence. The Monthly Meeting may grant the certificate, defining the nature and the field of the service. Special service may be undertaken under the direction of the Evangelistic and Church Extension Committee of the Yearly Meeting without a certificate.

2. If the proposed service lies within another American Yearly Meeting, and the Monthly Meeting unites and concurs, it shall transmit a written statement of the nature and field of the proposed service, and of its unity and concurrence therein, to the Quarterly Meeting. If that body also approves, it shall grant the minister requesting it a certificate of the fact, defining the nature and field of the service, and expressing the unity and concurrence therein of the Monthly Meeting. When, in exceptional cases, time does not permit of the action of the Quarterly Meeting, the certificate of the Monthly Meeting may be forwarded to the Clerk of the Quarterly Meeting, who shall confer with the Clerk of the Quarterly Meeting on Ministry and Oversight, and, if they approve of the proposed service, they shall endorse the certificate, and such endorsement shall give the necessary authority for the service. These Clerks shall report their action, with the attendant circumstances, to their respective meetings.

3. If the proposed service lies beyond the limits

of the American Yearly Meetings, the Monthly Meeting concurring shall transmit to the Quarterly Meeting, and the Quarterly Meeting to the Yearly Meeting on Ministry and Oversight, and the Yearly Meeting on Ministry and Oversight to the Yearly Meeting, a written statement of the nature and the field of service and their concurrence therein. If the Yearly Meeting also concurs in the service it shall grant the minister a suitable certificate therefor, defining the nature and the field thereof and the unity and concurrence therein of each of the meetings which have considered the subject.

4. When time will not permit the consideration of the Quarterly Meeting's certificate by the Yearly Meeting on Ministry and Oversight and the Yearly Meeting, the certificate shall be forwarded to the Clerk of the Permanent Board of the Yearly Meeting, who shall lay the subject before a regular or a special meeting of that body. The unity of the Board with the proposed service and its approval endorsed upon the certificate of the Quarterly Meeting by the Clerk, and countersigned by the Correspondent of the Yearly Meeting shall give the necessary authority for entering upon the service.

5. In every case where a certificate for a ministerial service is granted, the Clerk and the Correspondent of the meeting finally granting it shall sign the same, and this meeting shall see that the

minister is properly provided with means for the accomplishment of the service.

6. When a minister or other worker in any Yearly Meeting desires to engage in special pastoral or evangelistic service within the limits of another Yearly Meeting, he shall lay the matter before his Monthly Meeting as for other service. If that meeting grants him a certificate, he shall submit it to the Evangelistic and Church Extension Committee of his own Yearly Meeting; if, after due consideration by the committee, his standing and qualifications appear to offer no hindrance to his entering upon the proposed service, the committee is to furnish him with a written statement to this effect. In the performance of this service he shall work in harmony with the authorities intrusted with such matter in the Yearly Meeting where his service is performed.

Where the service shall continue for a longer period than six months, the minister should apply to his Monthly Meeting for a certificate transferring his membership to the Monthly Meeting within which his service is located.

7. When a minister has been engaged in pastoral or evangelistic service in any locality, and the Local Meeting on Ministry and Oversight becomes satisfied that his services are no longer profitable, it shall officially notify the Monthly Meeting of its judgment, and that meeting shall act as it may deem best. If it concurs in the judgment the min-

ister shall discontinue all service in the locality where he has been engaged, and the reason for such action shall be given to the meeting of which the minister is a member, if he so requests.

8. All certificates for ministerial service shall, after the performance of the labor, be seasonably returned to the meeting or meetings that granted them.

CHAPTER VIII.

THE APPOINTMENT OF ELDERS.*

1. Monthly Meetings shall annually appoint a committee of three to cooperate with a committee of the Local Meeting on Ministry and Oversight, in proposing for the station of Elder, persons, who, in their judgment, possess the proper gifts and qualifications therefor. When these nominations are received by the Monthly Meeting it may proceed with their appointment. There shall be not fewer than three Elders in each Monthly Meeting, who shall each serve for the term of three years, and, as nearly as possible, one-third of their number shall be appointed each year.

2. Ministers and Elders are associated in the spiritual care of the flock and they should jointly feel the responsibility of the spiritual condtion of the membership and the congregation. Elders are to cooperate with, encourage and strengthen the

*See Rules of Discipline, Chapter VI, Section III.

ministers, in both ministerial and pastoral work, facilitate their labors, promote their usefulness, have an oversight of the public ministrations of the Gospel, assist therein as the spiritual needs of the congregation may require, and extend such advice and counsel to ministers as circumstances may demand. Elders should have quick spiritual discernment for the proper performance of their duties; a good understanding of the Scriptures and of the doctrines of the Christian religion, and a knowledge of the position and purposes of our branch of the Church. They are tenderly to encourage those who may take any part in public meetings for worship and who give evidence of true spiritual exercise, and they are to restrain such as do not give such evidence. They are prayerfully to seek to discern the spiritual gifts that any may receive and to encourage their exercise and development in every proper way. They are to see that opportunities for such exercise are conveniently afforded. Feeling the weight of the responsibilities resting upon them, Elders will be prayerful in the active performance of their duties, and it is helpful to have them give public endorsement to the ministry, as way may open therefor, when the truth has been satisfactorily presented.

3. Elders are tenderly to advise with members of the congregation as to their spiritual condition, and, in the freedom of brotherly love, endeavor to

aid all in the attainment of a high standard of Christian life.

4. Each Yearly Meeting will use such method as it may deem best to ascertain the doctrinal views of Ministers and Elders, but persons who are known not to hold and teach Christian doctrines as held by The Friends should not be recorded or retained in the station of Ministers or Elders. (See Rules of Discipline Chap. VI, Sec. III).

CHAPTER IX.

QUARTERLY MEETINGS.

1. A Quarterly Meeting consists of the members of all the Monthly Meetings within its limits and subordinate to it. Its officers shall consist of a Clerk, a Correspondent, and a Treasurer, who shall be appointed on the recommendation of a Nominating Committee.

2. The Quarterly Meeting has the power to establish, divide or discontinue a Monthly Meeting, or to unite two or more Monthly Meetings.

3. If members belonging to two or more Quarterly Meetings, either in the same or different Yearly Meetings, request the establishment of a new Monthly Meeting, the request shall be sent to all the Quarterly Meetings to which the signers of the request belong and their consent obtained. The request shall state where and when the new Monthly

Meeting is to be held, and to what Quarterly Meeting it is to be attached. When the consent of all the interested Quarterly Meetings has been obtained, the Quarterly Meeting to which the new Monthly Meeting is to be attached shall proceed to establish it as requested.

4. In order to establish, discontinue, or divide a Quarterly Meeting, or to unite two Quarterly Meetings, application should be made by the Monthly Meetings concerned, through their Quarterly Meeting, or respective Quarterly Meetings, to the Yearly Meeting for its action.

5. The Quarterly Meeting has supervision over the Monthly Meetings. It may review their proceedings and examine the records thereof, so that any irregularities of proceedings may be corrected by the Monthly Meeting. It shall receive appeals from the Monthly Meetings and decide upon them, and shall grant appeals from its own decisions to the Yearly Meeting.

6. The Quarterly Meeting may appoint a committee to advise with the Monthly Meeting in cases of difficulty, as it may know of such need, or upon the request of the Monthly Meeting.

7. At the last session before the Yearly Meeting, it shall receive from the Monthly Meeting all statistics required by the Yearly Meeting, and also reports on the state of the Church, and upon these shall base its report to the Yearly Meeting.

8. It shall appoint representatives to attend the Yearly Meeting on its behalf. It shall designate such number of these as may be required by the Yearly Meeting, to represent it on the Finance Committee of the Yearly Meeting. (See Form of Government Chap. X, Sec. I, Par. 11).

[The number of representatives shall not exceed eight. They shall be selected by a Nominating Committee.]

CHAPTER X.

YEARLY MEETINGS.

Section I.—Organization and Powers.

1. A Yearly Meeting consists of the members of the Quarterly Meetings subordinate to it, and it possesses complete legislative, judicial and administrative authority. The design of its annual assemblies is the general ordering and regulation of affairs of the Church in the service of God and the maintenance and promotion of Christian faith, love, unity, life and practice throughout its subordinate meetings.

2. The Yearly Meeting shall be opened at the appointed time and place by the Clerk of the last annual meeting, who shall occupy his position until a successor is appointed. In the event of the absence of the Clerk the Assistant or Recording Clerk

shall perform this service. If neither shall be present, the meeting shall appoint a temporary Clerk.

[Iowa Yearly Meeting shall be held annually at Oskaloosa, Iowa, and shall meet at two o'clock in the afternoon on Third day following the first First day in Ninth Month.]

3. The representatives from the Quarterly Meetings shall nominate to the second sitting of the Yearly Meeting persons to serve the meeting in the position of Clerk and Assistant Clerk, and such others as may be deemed necessary for the efficient transaction of the business.

4. The Yearly Meeting has the power to decide all questions of administration; to counsel, admonish or discipline its subordinate meetings; to institute measures and provide means for the promotion of the truth and righteousness; and to inaugurate and carry on departments of religious and philanthropic work.

5. The Yearly Meeting shall receive annual reports from the Quarterly Meetings as to the state of the Church, to which it shall give prayerful consideration, and it shall extend such counsel and advice in relation thereto as it may deem necessary.

6. The Yearly Meeting shall annually receive abstracts from the minutes of the Quarterly Meetings, containing statements of business for its consideration and action. It may review the proceedings of any Quarterly Meeting and shall give ad-

vice and instruction to the Quarterly Meetings when these are requested, or may be thought necessary.

7. Business may be introduced to a Yearly Meeting in the reports from Quarterly Meetings, from the Permanent Board, from the Standing Committees of the Yearly Meeting, from a Special Committee on New Business, and in communications from the Five-Years Meeting, and from other Yearly Meetings. Business may also be laid before a Yearly Meeting by any of its members with the consent of the Clerk. When the matter is of special importance it shall be referred to a committee before it is acted upon.

8. All propositions from Quarterly Meetings, and all proposed legislation affecting this Constitution and Discipline, shall be introduced to the Yearly Meeting in writing, and shall not be finally acted upon on the day of their introduction. Propositions for the amendment of this Constitution and Discipline must be referred to the Permanent Board of the Yearly Meeting, or to a special committee, for its consideration for one year. When a proposition is approved by a Yearly Meeting it shall be reported to the Five-Years Meeting, for its consideration and to make such modifications as it may see fit.

9. The Yearly Meeting shall receive and decide all cases of appeal regularly brought before it from the Quarterly Meetings. Its procedure in treating such appeals is indicated in Sec. V, Chap. I, Rules of Discipline.

10. The Yearly Meeting, unless incorporated under the laws of a state making it unnecessary, shall appoint Trustees—not fewer than three nor more than seven in each case—who shall hold the titles of its real estate, and have the same duly recorded in the official records of the state or county. Trustees shall be similarly appointed to invest all funds and other personal property, whether received by bequest, donation or otherwise, and to administer the same according to the direction of the donors. The Yearly Meeting shall have one or more such boards of Trustees as it may deem advisable. Due care must be exercised by Trustees to observe the requirements of the statutes of their several states in the administration of their trusts. [Trustees shall be *ex officio* members of the Permanent Board.]

11. Each Yearly Meeting shall annually appoint a Finance Committee, composed of those persons designated by the Quarterly Meeting for the service, who shall consider the propositions for appropriations by the Yearly Meeting and report upon them, audit the accounts of the Treasurer, and of the various boards and committees having charge of the expenditure of funds, and ascertain and report what amounts it will be necessary for the Yearly Meeting to raise. [Each Quarterly Meeting, in appointing its representatives, shall designate the one to serve on the Finance Committee.]

12. Each Yearly Meeting shall appoint a person

to serve as Treasurer. He shall receive the money from the Quarterly Meetings, and from other sources, for the Yearly Meeting's use and shall pay the same as directed by the Yearly Meeting or its Permanent Board. He shall be authorized to receive and officially receipt for all legacies, donations or other funds requiring a formal legal acknowledgment.

13. When a meeting is discontinued, the property belonging to said meeting shall be vested in the Yearly Meeting, to be held in trust for some specific purpose, or to be used for the advancement of the general work of the Yearly Meeting, as that body may determine. All funds held by such discontinued meeting shall be administered in accordance with the directions of the original donors.

14. Each Yearly Meeting shall appoint one or more persons to serve as Correspondent. A Correspondent shall countersign certificates of ministers liberated for service in foreign lands, epistles and other documents issued to other Yearly Meetings, and such documents and transcripts of records as may require certification beyond the signature of the Clerk.

15. A proposition to establish a new Yearly Meeting shall be reported by the Yearly Meeting, or Meetings concerned, to the Five-Years Meeting.

16. Each Yearly Meeting may appoint an Evangelistic and Church Extension Committee whose duties are prescribed in Chap. III, Dep'ts. of Work.

17. Each Yearly Meeting shall furnish to the Five-Years Meeting such statistical information as it may request.

Section II.—The Permanent Board.

1. Each Yearly Meeting shall have a Permanent Board (heretofore called the Representative Meeting), to consist of not more than fifty members, who shall be so selected that each Quarterly Meeting of the Yearly Meeting shall be represented. One-fifth of their number shall be appointed each year to serve for five years. It shall annually appoint a Clerk for the management of its business.

[The representatives to the Yearly Meeting from the various Quarterly Meetings shall annually report to the Yearly Meeting for its appointment, the names of not more than ten, as proposed members of the Permanent Board, chosen with a view to their special qualification and available residence location. Each Quarterly Meeting's representatives shall be entitled to select one member to represent that Quarterly Meeting, if not already represented, either from its own membership or from some more conveniently located meeting.]

2. It shall meet at such times and places as the Yearly Meeting may designate, or upon its own adjournment. Special meetings may be called by the Clerk on the requisition of five members. Five days' notice of special meetings must be given in

writing to all members, and the business to come before the special meeting shall be stated in the call. At least one-fourth of the total number of members shall be required for the transaction of business, and in no case shall action be taken unless one-fourth of the total membership of the Board approves.

3. The Permanent Board shall represent the Yearly Meeting in the interim of its annual assemblies, and it may act on behalf of the Yearly Meeting in cases where the interest or reputation of The Friends may render it necessary. It shall attend to such business as the Yearly Meeting may refer to it. It shall examine memorials of deceased members, transmitted to it from subordinate meetings, and such as are approved it may recommend to the Yearly Meeting for publication.

4. It shall inspect and perfect, when necessary, titles to land and other estates belonging to any meeting; it shall attend to the appropriation of charitable legacies and donations when necessary, and it may give advice, where needed, on such matters. It shall extend such advice and assistance to persons suffering on account of their Christian testimonies as their cases may require, and may apply to the government, or to persons in authority, on their behalf.

5. It shall keep a record of its proceedings, and annually lay the same before the Yearly Meeting.

6. It may draw on the Treasurer of the Yearly

Meeting to pay the necessary expenses incurred in the execution of its duties.

CHAPTER XI.

THE FIVE-YEARS MEETING.

1. The Five-Years Meeting shall be composed of delegates appointed by the several Yearly Meetings on the American continent. Each Yearly Meeting shall be entitled to five delegates, and to one additional delegate for each one thousand members or fraction thereof greater than five hundred.

2. The Five-Years Meeting shall be opened by the Clerk of the last meeting, at 7:30 o'clock p. m., on the third Third day of the Tenth month, at the place designated by its own adjournment, and he shall occupy his position until his successor is appointed. In the event of the absence of the Clerk, the first assistant Clerk shall perform his service. If both are absent, or if neither is a delegate, the Chairman of one of the Yearly Meeting delegations shall act as temporary Clerk.

3. The Chairmen of the delegations from the Yearly Meetings shall nominate at the second session of the meeting persons to serve the meeting as Clerk, First Assistant Clerk, and Second Assistant Clerk, and such others as may be deemed necessary for the efficient transaction of the business.

4. The Five-Years Meeting is invested with full

jurisdiction over all matters delegated to it by this Constitution and Discipline. It shall also have advisory supervision of the interests of the denomination, and shall publish its full proceedings for the information of the Yearly Meetings and their membership.

5. The expenses of the Five-Years Meeting shall be apportioned among the several Yearly Meetings according to their membership. The amount of the railroad fares of the delegates in going to and returning from the place of meeting shall be apportioned among the Yearly Meetings, according to the number of delegates to which they are entitled.

6. The Five-Years Meeting shall have charge of those departments of work assigned to it in The Departments of Work.

CHAPTER XII.

NEW YEARLY MEETINGS.

When it is proposed to establish a new Yearly Meeting by setting off a portion of an existing Yearly Meeting, or portions of two or more Yearly Meetings, or when two Yearly Meetings may wish to be united, such meeting or meetings shall inform the Five-Years Meeting of their approval of the proposition. The Board of Foreign Missions shall, in like manner, inform the Five-Years Meeting

when the organization of a Yearly Meeting is proposed in any of its mission fields. The Five-Years Meeting shall carefully consider the entire proposition, and shall establish such new Yearly Meeting if it shall deem it advisable to do so.

When a new Yearly Meeting is to be established the Five-Years Meeting shall appoint a committee, not to exceed ten in number, to attend the opening of such Yearly Meeting, with the minute of the Five-Years Meeting establishing it, and this committee shall inaugurate its sessions in accordance with the organization of existing Yearly Meetings.

Yearly Meetings may also show their interest in the establishment of a new Yearly Meeting by appointing committees to attend its opening.

CHAPTER XIII.

THE FINANCIAL SUPPORT OF THE CHURCH.

Meetings are to give careful attention to wise methods for raising funds for the service of the Church; they shall encourage voluntary giving and shall make such arrangements as will extend to every member an opportunity to contribute as he may desire. Every member should contribute according to his means, and a failure to do this becomes a culpable avoidance of Christian duty. The

ordinary necessary expenses of the meetings may properly be raised by quota.

CHAPTER XIV.

MEETINGS ON MINISTRY AND OVERSIGHT.

Ministers, Elders and Overseers will be aided in their work by co-operation and mutual consultation. To facilitate this, Meetings on Ministry and Oversight are established.

SECTION I.—LOCAL MEETINGS ON MINISTRY AND OVERSIGHT.

1. The Local Meeting on Ministry and Oversight is composed of all the Ministers, Elders and Overseers within the limits of the Monthly Meeting of which they are members. Its regular meetings shall be held once in each month, or once in two or three months, as the needs may require. Special meetings may be called by the Clerk on the request of three members. Notice in writing shall be sent to the members five full days before such special meeting. [Pastors may call the meeting on Ministry and Oversight for counsel without special notice.]

2. The Local Meeting on Ministry and Oversight shall have the care of the ministry and the religious work in its congregations. At each regular

session the members from each congregation shall designate one of their number to present to the meeting a verbal report of the spiritual condition and life of the congregation, the attendance at meetings for public worship, the character of the ministry and its adaptation to the needs of the meeting; statements shall be made as to the evidence of the reception of spiritual gifts by any of the members, and of the care that has been extended toward the exercise and development of such gifts; information shall be given of any special work that may have been entered upon, and of any available fields for service. These reports from the several congregations shall be practically considered, and such action shall be taken, or such advice and assistance given, as the circumstances may require.

3. When there is evidence that a person has received a gift in the ministry, action shall be taken in accordance with the chapter on the recording of ministers.

4. Where particular meetings feel the need of the special service of ministers, the initiative in the arrangement therefor shall be taken by the pastoral committee of the congregation. They shall submit their proposal to the Monthly Meeting for its action. Such ministers shall carry on their labors in harmony with the principles of the denomination and agreeably to the provisions of this Constitution and Discipline, taking care that, in all meetings for wor-

ship, opportunity be afforded for the free exercise by the members of the congregation of any gifts for service which the Lord may confer.

When a Monthly Meeting is satisfied that a minister's services in such position are no longer required, it should terminate this relation.

5. If any minister shall teach doctrines or encourage practices subversive of our faith, or shall appear to have lost his gift in the ministry and usefulness in his station, the Local Meeting on Ministry and Oversight shall report the case to the Quarterly Meeting on Ministry and Oversight. If that meeting concurs in such judgment the case shall be reported to the Monthly Meeting for its action.

6. The Local Meeting on Ministry and Oversight shall appoint representatives to the Quarterly Meeting on Ministry and Oversight. It shall also report to such Quarterly Meeting a summary of the information received as to the spiritual condition and life of its congregations.

7. The Local Meeting on Ministry and Oversight shall annually appoint a committee of two to co-operate with a committee of the Monthly Meeting, in nominating to the Monthly Meeting persons for appointment as Elders.

8. Once a year, or oftener, this meeting shall make a report in writing to the Monthly Meeting of the spiritual condition of the membership, of the attendance upon public worship, of family devo-

tions, of the conduct of the members in their relations to one another and to the world, of Christian work in which the members are engaged, and of such other matters as may pertain to the affairs of the congregation.

Section II.—Quarterly Meetings on Ministry and Oversight.

1. The Quarterly Meeting on Ministry and Oversight is composed of the members of the Local Meetings on Ministry and Oversight within its limits. It shall meet regularly near the time of the Quarterly Meeting to transact the business pertaining to its department of Church government, and it shall appoint representatives, and make a report to the Yearly Meeting on Ministry and Oversight.

2. The Quarterly Meeting on Ministry and Oversight shall consider cases forwarded from the Local Meetings on Ministry and Oversight for the acknowledgment of ministers. When the proposition for the acknowledgment of a gift in the ministry is approved, the said Quarterly Meeting shall so inform the Monthly Meeting. When the proposition is not approved it shall so inform the Local Meeting in which the proposition originated.

3. When a Quarterly Meeting on Ministry and Oversight has been informed by a Local Meeting on Ministry and Oversight of the subversive character of the teachings or practices of any minister, it

shall give the matter careful and prayerful attention. If it concurs in the judgment of the latter meeting, and the causes of complaint cannot be removed, the Quarterly Meeting on Ministry and Oversight shall then advise the Monthly Meeting to depose him from the ministry. Should the Local Meeting on Ministry and Oversight be manifestly neglectful in reporting any such case, or should it decline to do so, it shall be the duty of the Quarterly Meeting on Ministry and Oversight to institute proceedings therein on its own motion. The minister shall not sit as a member of the meetings on Ministry and Oversight while his case is pending, but he may, if he desires, be present to make statements on his own behalf and to answer accusations. He must, however, retire while the decision is being made.

4. The Quarterly Meeting on Ministry and Oversight shall have the general care of the pastoral work within its limits. It shall be diligent and judicious in devising measures and means for the promotion of spiritual life and godliness, and it shall give special attention to new congregations, weaker meetings, and those without a ministry.

Section III.—Yearly Meetings on Ministry and Oversight.

1. The Yearly Meeting on Ministry and Oversight is composed of the members of the Quarterly Meetings on Ministry and Oversight within its

limits. It shall meet annually at such times as the Yearly Meeting may direct, and thereafter on its own adjournment, but in no case so as to conflict with the sittings of the Yearly Meeting.

2. It shall receive reports from the Quarterly Meetings on Ministry and Oversight, covering the matters upon which they receive reports from the Local Meetings on Ministry and Oversight, and it shall annually report to the Yearly Meeting the condition and work of the ministry, and of its membership; it may address epistles of advice and instruction to its subordinate meetings, and appoint committees to visit them.

3. The Yearly Meeting on Ministry and Oversight shall carefully consider subjects which have reference to the spiritual needs of the Church, and it may report its judgment to the Yearly Meeting for its action.

RULES OF DISCIPLINE.

CHAPTER I.

RIGHTS OF MEMBERSHIP.

SECTION I.—RECEPTION BY REQUEST.

1. Application for membership may be made in writing to the Monthly Meeting through the members of the Pastoral Committee of the congregation.

2. It shall be the duty of the Pastoral Committee before presenting the name of an applicant for membership to ascertain whether he makes a credible profession of faith in Christ as his Saviour, and accepts the doctrines of the Christian religion as held by The Friends; whether his present life indicates the sincerity of his profession, and whether he will conform to the Rules of Discipline. The judgment of the committee shall be given, with the application, and the Monthly Meeting shall act according to its best judgment. The Clerk shall inform the applicant of his reception into membership.

3. When a member is received, the announcement of his reception may be publicly made at the conclusion of a meeting for worship on the First

Day of the week when he is present, that all the members may extend to him a welcome.

4. Parents or guardians may make application for the enrollment of minor children, as Associate members.

Section II.—Reception by Certificate.

1. Monthly Meetings shall issue certificates of membership for such of its members in good standing, or for Associate members, as may remove to the limits of another Monthly Meeting when the same is requested, or the Monthly Meeting deems it best to do so, and such certificate shall be accepted by the Monthly Meeting to which it is addressed, unless sufficient reason shall appear to the contrary. In every case the Monthly Meeting receiving the certificate shall inform the meeting which issued it of the action taken thereon, and the membership will not be transferred until such notice is received.

2. When an applicant for membership produces a letter of recommendation from another evangelical denomination, the Monthly Meeting may exercise its judgment as to receiving him on this recommendation.

3. The acceptance and the issuing of all certificates shall be recorded on the minutes of Monthly Meetings, and the list of members corrected accordingly. Removal certificates for ministers shall include a certificate of this position. The official posi-

tions of Elders and Overseers are not transferable.

[Monthly Meetings may furnish members, proposing to travel or to sojourn at a distance, letters of introduction to Friends or other Christian Bodies. Such letters shall show their membership and Christian standing, recommending them to those amongst whom they may come, but they convey no rights of membership.]

Section III.—Resignation and Forfeiture of Membership.

1. Resignations of membership shall be made to the Monthly Meeting in writing. The Monthly Meeting may exercise its discretion in accepting a resignation.

2. If a member in good standing wishes to unite with some other evangelical body of Christians, the Monthly Meeting may grant him a letter stating his Christian standing, whereupon his membership with The Friends shall cease.

3. When any member shall have united with another religious body, the Monthly Meeting, on information thereof, shall remove his name from the list of members, and inform him of its action.

4. Members removing to places remote from any Monthly Meeting should correspond with their Monthly Meetings, and, where practicable, Monthly Meetings, through a committee, should correspond

with their absent members. If no information has been, or can be, received from a member for a period of three years, his Monthly Meeting, in its discretion, may remove his name from its list of members.

Section IV.—Dealing With Offenders.

1. All formal complaints against a member shall be introduced to his Monthly Meeting in writing by the Overseers, whereupon a committee shall be appointed to confer with the offender, who shall seek in a spirit of love, to show him his error, and to lead him to repentance and confession of the same, in order that he may be restored to fellowship in the Church. If the exercise of due care and forbearance shall be without avail, the Monthly Meeting shall execute a minute of disownment and furnish the offender with a copy of the same.

2. When any member habitually neglects the attendance of meetings for worship, without reasonable excuse, after a period of three years, due care having been extended by the Monthly Meeting, his name may be removed from the list of members, and the meeting shall inform him of its action.

[If any of our members, whose official positions make them representative persons in the church,

shall partake of the outward rite of Baptism or of the Supper, or shall teach or advocate these, or any other doctrines or practices contrary to our Declaration of Faith, or official statements of Christian doctrine, timely care shall be extended and, if they can not be prevailed upon to condemn their error and to desist therefrom, their Monthly Meetings should remove them from such positions.]

[If any of our members shall take or administer oaths, the Monthly Meeting to which they belong shall earnestly seek to convince them of their error in the light of Christ and the Gospel, and to restore them.]

3. If any member shall deny the fundamental doctrines of the Christian religion, or shall be guilty of conduct that brings the Christian religion into public disrepute, the Monthly Meeting shall appoint a committee to endeavor, in a Christian spirit, to reclaim him; if this proves unavailing it shall disown him.

[If any of our members shall enlist in the army or navy, the Monthly Meeting shall seek to reclaim them from their error. If its care prove unavailing, it should disown them.]

[If any of our members shall engage in gambling or lotteries, the Monthly Meeting shall seek to reclaim them from their error. If its care prove unavailing, it should disown them.]

Section V—Appeals.

1. When a member who has been under dealings by a Monthly Meeting is dissatisfied with its decision, he may file with the next Monthly Meeting, or the one succeeding it, his appeal to the Quarterly Meeting for its review of the case. The Monthly Meeting shall enter the same upon its minutes and inform the Quarterly Meeting thereof. A committee of three shall be appointed to represent it in the case before the Quarterly Meeting.

2. When a Quarterly Meeting receives a notice of appeal from a Monthly Meeting it shall refer the subject to a committee, omitting from the appointment members of the Monthly Meeting appealed from. The committee shall carefully and deliberately examine the whole proceedings in the case from their commencement, giving the appellant and the Monthly Meeting's Committee a full hearing. If it be found that the offence has been rightly adjudged and the charge substantiated, and that the proceedings have been in accordance with the Constitution and Discipline, they are to so report to the Quarterly Meeting, and that meeting, if it approves of the report, shall confirm the judgment of the Monthly Meeting and inform the appellant of the result.

3. But if it be found that the offence has not been correctly adjudged, or that the charge has not been sufficiently sustained, or that by any irregular-

ity in the proceedings the rights of the appellant have been infringed, the committee shall report in accordance therewith, and the Quarterly Meeting, if it approves of the report, shall set aside the judgment of the Monthly Meeting.

4. In all cases where the judgment of a meeting is set aside, the ground of such decision must be entered upon the minutes, and the meeting affected informed thereof. If that ground be one of irregularity of proceeding only, the meeting shall be at liberty to take up the case again, and correct its error.

5. Should the appellant be dissatisfied with the decision of the Quarterly Meeting, he may file with the next Quarterly Meeting, or the one succeeding it, but none later, his appeal to the Yearly Meeting for its review of the case. The Quarterly Meeting shall enter the same upon its minutes, inform the Yearly Meeting thereof, and appoint a committee of three or more to represent it in the case before the Yearly Meeting or a committee of the same. The Yearly Meeting shall call all cases of appeal not later than the second day of the sitting of that body.

6. An appellant shall have a right to be present during the appointment of the committee in his case, and objections which he may then make to persons nominated on the committee are to be judged of by the meeting.

7. The committee appointed by the Yearly Meet-

ing in a case of appeal from a Quarterly Meeting shall examine into and judge of the nature of the offence, and the proceedings in the case, and they shall fully consider the statement of the appellant and that of the respondents, and also the minutes of the Monthly and Quarterly Meetings in the case, and shall report to the Yearly Meeting. The decision of the Yearly Meeting shall be final.

8. In every case of appeal the decision shall be recorded upon the minutes of the superior meeting, and the clerk of that meeting shall forward a transcript thereof to the meeting or meetings whence it came, with instructions to enter the same upon their minutes.

9. A Monthly Meeting may appeal to the Yearly Meeting in a case where it may feel aggrieved by the decision of the Quarterly Meeting.

CHPTER II.

MARRIAGE.

1. Parties desiring to unite in marriage according to the long-standing custom of The Friends should inform the Monthly Meeting of which one or both of them are members, that they intend marriage with each other, which meeting shall enter the proposal on its minutes; and, if either party is a minor, consent of parents or guardians must be given to the meeting.

2. If either party be a member of another Monthly Meeting, the Monthly Meeting where the proposition is introduced should have information thereof, so that the name of the Monthly Meeting may be entered on the record.

3. When any one of our members desires to join in marriage with one not in membership with us, the same procedure is recommended as when both are members, the Monthly Meeting noting the fact of non-membership on its records.

4. If any objections have been presented to the Overseers, which they shall judge reasonable, they should inform the Monthly Meeting, and a committee should be appointed to investigate and report, when the meeting may dismiss the case or proceed in it, as shall appear right.

5. If no obstruction appears, the parties shall be left at liberty to accomplish their marriage according to the Rules of Discipline.

6. A committee of two men and two women shall be appointed to attend the marriage, to see that it is properly conducted, and make report to the Monthly Meeting.

7. Monthly Meetings shall not, in any case, recognize marriage proceedings under circumstances which would violate the laws of the State in which the marriage is solemnized.

8. Marriages under the Rules of Discipline shall

be solemnized in a regular week-day meeting, or in a meeting appointed by the Monthly Meeting.

9. At a suitable time in the meeting the parties should stand, and, taking each other by the right hand, declare to the following effect, the man first:

"In the presence of the Lord, and before these witnesses, I take thee, D. E., to be my wife, promising with Divine assistance, to be unto thee a loving and faithful husband, as long as we both shall live."

And the woman in like manner:

"In the presence of the Lord, and before these witnesses, I take thee, A. B., to be my husband, promising with Divine assistance, to be unto thee a loving and faithful wife as long as we both shall live."

10. A certificate is then to be signed by the parties, the man first, the woman adopting the name of her husband; and then it is to be audibly read by some proper person. At the conclusion of the meeting it should be signed by others as witnesses.

11. Parties who are to marry must carefully observe the requirements of the laws of their state, both in obtaining a license, when such is required, and in reporting the marriage to the proper civil officers.

12. Each Yearly Meeting may adopt such regulations for the solemnization of marriage as its local conditions may make advisable.

[The following or similar course is recommended when a minister officiates at marriages not conducted under the foregoing rules: After seeing that the license has been obtained, he should have the parties stand and take each other by the right hand. Then after such words as may be fitting to the occasion, address them respectively by their full names as follows:

To the man—Dost thou M——— take this woman whose hand thou holdest, to be thy wife, promising with Divine assistance to be unto her a loving and faithful husband, so long as you both shall live?

Answer: I do.

To the woman—Dost thou N——— take this man whose hand thou holdest, to be thy husband, promising with divine assistance to be unto him a loving and faithful wife so long as you both shall live?

Answer: I do.

The minister shall then say: Having complied with the laws of the State of ———, by legal authority committed to me, I pronounce you husband and wife.

As this is one of the most solemn occasions of life the marriage ceremony should be attended with suitable religious exercises.

Ministers should report all marriages of Friends solemnized by them, both to the proper civil officers

and to the Clerk of the Monthly Meeting of which the newly married persons are members.]

CHAPTER III.

DIVORCE.

The marriage relation is the most sacred of human engagements, and it is solemnly entered into for life. It must not be broken except upon the grounds set forth in the Holy Scriptures. While this relation may be abused, so as to bring suffering upon innocent persons, the moral welfare of the individuals and of the community requires that the sacred permanency of its obligations be maintained. The scriptural, moral and legal obligations and restrictions apply to husband and wife alike.

[If any members (husbands and wives) shall so far depart from the teaching and spirit of the Gospel, in violation of the solemn covenant of marriage, as to quarrel with each other; or, if either shall insult or abuse the other; or, if they shall cease to live together as husband and wife, thus disgracing themselves and the Church, let them be speedily dealt with; and if either or both refuse to submit their difficulties to the overseers, or other Friends chosen to settle the difference, or to abide by their decision and live together in harmony, they should be disowned.

But if either party manifest a willingness to com-

ply with the advice of Friends, and to do his or her duty, such should not be censured for the wrong of the other, but should have the sympathy of Friends. And if any of our members, under extraordinary circumstances, incline to apply for divorce, they should request the advice of the Monthly Meeting in the case, which meeting should appoint a committee to investigate the subject in accordance with scriptural instruction. Individuals are not at liberty to proceed with such applications without the consent of the Monthly Meeting.]

CHAPTER IV.

TEMPERANCE AND THE LIQUOR TRAFFIC.

1. All members are earnestly warned against the use of all intoxicating liquors, and of opium in all of its preparations, except for purposes strictly medicinal, and in the manufactures and arts; and they are advised to abstain from the use of tobacco. The use of these tends to physical, mental and moral injury.

[Christians who prayerfully consider the subject will feel conscientiously restrained from the use, production or sale of tobacco. No person who uses or sells tobacco should be recorded a Minister, or appointed an Elder, Overseer, or Clerk.]

2. As the liquor traffic is a great cause of poverty and crime, and a serious obstacle to the spread of the Gospel, members of the Church should never

engage in it in any way, but should be active, earnest and emphatic in their opposition to this great evil. The liquor saloon should receive no countenance in any manner whatsoever.

[If any of our members shall engage in the use or sale of intoxicating liquors except for medicinal or mechanical purposes, the Monthly Meetings to which they belong, shall earnestly seek to convince them of their error in the light of Christ and the Gospel, and restore them. After due care has been extended without avail, they should be disowned.]

CHAPTER V.

SECRET SOCIETIES.

The rights of individuals to freedom of action, within proper bounds, must be maintained, but it is the duty of the Church to warn its members against whatever may, in any way, interfere with the best development of Christian character. The so-called "secret societies" may often have benevolent and useful provisions for their members, while, at the same time, there may be influences in their association that lower the moral standards, or lead away from religious interests, or undermine the grounds of faith. The mere pledge to secrecy is a surrender of manly independence that tends to moral decadence. Members of the Church should be very circumspect in these important matters, and they will

find safety in the complete avoidance of such relations.

[Believing that the obligations and rules of oath-bound societies are inconsistent with Christianity, if any of our members shall join in membership with or adhere to them, Monthly Meetings should extend care; and if they cannot be convinced of their error, they should be disowned.]

CHAPTER VI.

QUERIES.

SECTION I.—GENERAL QUERIES.

1. The intention in directing the following queries to be seriously considered is not only to inquire into the state of the meetings, but also to encourage every member to examine himself whether he acts consistently with the principles of the Christian religion.

No arrangements, however perfect, can take the place of individual faithfulness to Christ, and daily dependence upon the help of the Holy Spirit, which are necessary to growth in spiritual life and to usefulness in the Church. The serious consideration of the following queries should tend to direct the attention of all to the true source of spiritual strength, to promote the religious welfare of individuals, and to keep the Church in a healthy condition.

2. These queries are to be read in Monthly and Quarterly Meetings three times a year.

Query 1. Are all meetings for worship and discipline duly held, and are you regular and punctual in attending them?

Query 2. Do you love one another as becomes the followers of Christ? Are you careful of the reputation of others? When differences arise, do you make earnest efforts to end them speedily?

Query 3. Do you seek to maintain a religious life, and to be watchful that you may not be unduly absorbed by temporal affairs? Are you in the daily practice of reading the Holy Scriptures in your families, giving time for reverent waiting upon the Lord?

Query 4. Do you, who have children or others under your care, endeavor to train them for upright and useful lives; and do you prayerfully seek the guidance and blessing of the Lord on your efforts for their conversion and growth in grace? Do you encourage them to read and study the Holy Scriptures?

Query 5. Do you abstain from the manufacture, sale, or use of intoxicating liquors as a beverage? Are you careful to avoid all places and amusements inconsistent with a Christian character; and do you observe true moderation in all things?

Query 6. Do you maintain the Christian principle of peace and consistently refrain from bearing

arms and from performing military service as incompatible with the precepts and spirit of the gospel: from taking or administering oaths; and from defrauding the public revenue?

Query 7. Do you frequently inspect your affairs and settle your accounts? Are you just in your dealings, punctual to your promises and prompt in the payment of your debts; careful to live within your income; and to avoid involving yourselves in business beyond your ability to manage?

Query 8. Do you provide for the suitable education of your children, and do you guard them against hurtful reading and evil associates? Are the necessities of the poor and those likely to require aid inspected and relieved?

Section II.—Queries for Meetings on Ministry and Oversight.

These queries are to be read three times a year in the Local and Quarterly Meetings on Ministry and Oversight.

Query 1. Are you diligent in attending your meetings for worship and discipline, and careful to promote the attendance of your families?

Query 2. Are you in unity with one another, and with the meetings to which you belong, harmoniously laboring together in the love of the Gospel? Have you an earnest religious exercise

for the conversion of sinners and for the building up of believers?

Query 3. Do you prayerfully endeavor to occupy, under the guidance of the Holy Spirit and in humble dependence upon Christ, the spiritual gifts with which you have been entrusted? Do you cherish an active interest in all who engage in the ministry or other Christian work; and do you make evident your loving sympathy with them and their service?

Query 4. Are you good examples to others in uprightness of life? Do you frequently read the Holy Scriptures, prayerfully seeking a right understanding of them under the enlightening influence of the Holy Spirit?

Section III.—Questions to Ministers and Elders.

[The following queries should be read once a year in the Local Meeting on Ministry and Oversight.

No one shall be recorded as a Minister or appointed an Elder, whose doctrinal views are not clearly in accord with the affirmative of the following questions:

Query 1. Dost thou believe in one only wise, omnipotent and eternal God, the Creator and Upholder of all things?

Query 2. Dost thou believe in the fall of man

through disobedience to God, by yielding to the temptation of Satan; in the depravity of the human heart resulting therefrom; and that, in consequence, all men have sinned and come under condemnation?

Query 3. Dost thou believe in the Deity and Manhood of the Lord Jesus Christ; that His willing sacrifice on the cross of Calvary was a satisfactory offering to God for the sins of the whole world; that He arose from the dead and ascended into heaven, and now sitteth at the right hand of the Father, our Mediator, Advocate and Intercessor; that man, having been led to repentance, is justified and made acceptable to God through faith in Christ and in His atoning blood and mediation; that this salvation is the free gift of God; that it is offered to all, and that all have power to accept or reject it?

Query 4. Dost thou believe in the Holy Spirit, the promise of the Father, whom Christ declared He would send in His name; that He is come, and convicts the world of sin; that He leads to repentance towards God and, as the Gospel is known, to faith towards the Lord Jesus Christ, by taking of His and showing it to believers; opens to them the truths of the Gospel as set forth in Holy Scriptures and, as they exercise faith, guides, sanctifies, comforts and supports them; that through Him the Lord Jesus Christ performs the work of grace in the hearts of men?

Query 5. Dost thou believe that thou hast been born again and hast thou become a child of God?

Query 6. Dost thou believe in the spirituality of worship; that the one Baptism of the Gospel dispensation is that of Christ, who baptizes His people with the Holy Spirit; and that the only true communion is a spiritual partaking of the body and blood of Christ by faith?

Query 7. Dost thou believe the Lord Jesus Christ is Head over all things to the Church; that He calls to the service of the Gospel and qualifies for it, and that the gift and the qualification to judge of it are from Him, to be exercised under the guidance of the Holy Spirit?

Query 8. Dost thou believe in the resurrection of the just and of the unjust; in a day of judgment; and that the wicked shall go away into eternal punishment, but the righteous into eternal life?

Query 9. Dost thou believe that the Holy Scriptures were given by inspiration of God; that they are to be believed and accepted in their entirety; and that whatever doctrine or practice is contrary to them is to be rejected as false and erroneous?]

DEPARTMENTS OF WORK.

CHAPTER I.

The Pastoral Committee of the Congregation.

1. It is the duty of this Committee to have a general oversight of the shepherding of the flock, to be watchful of the interests of absent members, to visit the families of attenders of meetings, to extend a special care to those attenders who are not members, and to invite them to join in membership when they are prepared to do so. They shall extend a watchful care over the Associate members, and encourage them to become Active members so soon as they are prepared to do so.

2. The Pastoral Committee shall receive applications for membership, examine each case carefully and act upon it as provided in Rules of Discipline, Chap. I, Sec. I.

CHAPTER II.

The Evangelistic Committee of the Quarterly Meeting.

The Quarterly Meeting shall have the general oversight and care of the evangelistic work within

its borders; it shall be diligent to assist the congregation in carrying it on, and it shall have authority to open and assume charge of new fields of labor. It may annually appoint an Evangelistic Committee to advance these interests, whose chairman shall be an advisory member of the Yearly Meeting's Committee on Evangelistic and Church Extension Work.

CHAPTER III.

Evangelistic and Church Extension Committee of the Yearly Meeting.

1. Each Yearly Meeting may appoint a Committee on Evangelistic and Church Extension Work, whose duty it shall be to ascertain the needy fields within the limits of the Yearly Meeting, and endeavor to meet the requirements of these by such gospel service as may, under the Divine blessing, arouse the lukewarm and indifferent, bring sinners to repentance and faith in Christ, strengthen believers, and advance the interests of the Church. Special attention shall be given to gathering the scattered membership and to the establishment of meetings where practicable. They shall be authorized to secure funds by voluntary contributions for building new meeting houses and repairing old ones. When this Committee engages in evangelistic work within the limits of a Quarterly Meeting, it shall maintain harmonious relations with the Quarterly Meeting on Ministry and Oversight.

2. The Committee shall organize by the appointment of a Chairman, a Secretary, and a Treasurer, who, with the General Superintendent, where one is appointed, shall constitute the Executive Committee. These persons shall perform the duties usually pertaining to their positions.

3. Upon the nomination of the Committee, the Yearly Meeting may appoint a General Superintendent of Evangelistic and Church Extension Work, who shall perform such duties as the Committee may direct.

4. The Committee shall give to ministers, or other workers who desire to engage in special pastoral or evangelistic service, certificates as provided for in Par. 6, Sec. II, Chap. VII., Form of Government.

5. The chairmen of the Quarterly Meetings' Committees shall be advisory members of this Yearly Meeting's Committee.

CHAPTER IV.

ADDITIONAL DEPARTMENTS FOR IOWA YEARLY MEETING.

SECTION I.—FOREIGN MISSIONS.

1. [The Yearly Meeting may appoint a Mission Board of ten members, five of whose appointments shall expire each year.

To this Board is entrusted the care and management of the Mission Work that is carried on by the Yearly Meeting.

2. The Officers of this Board may consist of a President, Vice-President, Secretary, and Treasurer with the duties which usually devolve upon such officers in Mission Boards. Reports of the work shall be made annually and the Treasurer's report shall be duly audited before being presented to the Yearly Meeting.

3. The Mission Board is authorized to take up voluntary contributions for the work in such manner as they may arrange, throughout the Yearly Meeting.

4. All Missionary funds raised within the limits of the Yearly Meeting, whether in support of work that is carried on directly by the Yearly Meeting, or for other fields, should pass through the treasury of the Board and be included in the reports.]

Section II.—Bible Schools.

1. [Each Monthly Meeting may appoint two or more persons annually to act with a Committee appointed by the Bible School to nominate the officers. This Committee with the newly elected officers may nominate the teachers, and with the pastor and general officers of the school constitute a Bible School Committee to have under their care the interests of the School. They may arrange for special services, (such as Children's Day or Christmas Exercises), and may supply any vacancies among the officers and teachers.

2. Each Quarterly Meeting may appoint a Superintendent of Bible School Work.

3. The Yearly Meeting may appoint a Bible School Committee of five members. The Committe may organize by appointing a President and a Secretary who may also act as Treasurer. The Yearly Meeting may also appoint a Superintendent of Bible School Work, the said Superintendent to be nominated by the Bible School Committee. The Superintendent may be *ex officio* a member of the Yearly Meeting's Committee, and shall report annually to the Yearly Meeting.]

Section III.—The Young People's Christian Endeavor Union.

1. [The Young People's Christian Endeavor Union of Iowa Yearly Meeting may consist of the membership of the Young People's Christian Endeavor Societies of Iowa Yearly Meeting.

2. It is the mission of the Union to lead the young people to Christ, to build them up in Christian character, to work for the church in every way possible and to stimulate the spirit of fidelity to Christ and the church.

3. The Union may have a Constitution governing its organization and work, under which the officers may be a President, two Vice-Presidents, Secretary, Treasurer, Superintendent and Corresponding Secretary, to be nominated annually in a ses-

sion of the Union, and appointed by the Yearly Meeting. These constitute the Executive Committee and shall report to the Yearly Meeting.]

Section IV.—Peace.

[The Yearly Meeting's Committee on Peace is constituted by the appointment of one member from each Quarterly Meeting, who may have care of the work in the said meeting. The Committee thus appointed may organize by the appointment of a Chairman, Secretary and Treasurer. This Committee may hold an annual meeting at the time of Yearly Meeting, and receive reports of work done by similar committees in the subordinate meetings. They may distribute literature, arrange for public meetings, and as far as practicable in all our subordinate meetings, raise funds and labor to extend the knowledge of Peace principles among the masses of the people and encourage every right movement toward arbitration and universal peace.]

Section V.—Suppression of the Liquor Traffic.

1. [Each Monthly Meeting may appoint annually a committee on the Suppression of the Liquor Traffic. They shall co-operate with the member of the Yearly Meeting's Committee belonging to their Quarterly Meeting and report to him all work done.

2. The Yearly Meeting's Committee on Suppres-

sion of the Liquor Traffic may be constituted by the appointment of one member from each Quarterly Meeting, who shall have care of the work in the said meeting. The Committee thus appointed may organize by the appointment of a Chairman, Secretary and Treasurer, and shall report annually to the Yearly Meeting.

3. Each member of this Committee shall co-operate with each Monthly Meeting's Committee of his Quarterly Meeting, in providing plans for the year's work, and forward a summary of reports to the Secretary of the Yearly Meeting's Committee.]

Section VI.—Committee on Indian Affairs.

[The duty of this Committee may be to co-operate with like Committees of other Yearly Meetings in aggressive work for the civilization and christianization of the Indians of our own country, and in the appointment of members and officers of the Executive Committee of Friends on Indian Affairs.]

CHAPTER V.

BOARDS OF THE FIVE-YEARS MEETING.

Section I.—Board of Foreign Missions.

A Board of Foreign Missions shall be organized, to consist of two members from each Yearly Meeting, and an additional member for each eight thousand members and fractional part thereof above

five thousand, to be designated by the Yearly Meetings when their delegates to the Five-Years Meeting are appointed, and who may or may not be delegates to the Five-Years Meeting, to serve for five years. Each Yearly Meeting shall fill vacancies in its own representation. The Board of Foreign Missions thus constituted shall meet before the final adjournment of the Five-Years Meeting and appoint from among its members a Chairman, a Secretary and a Treasurer, and at least two others who, with these officers, shall constitute an Executive Committee. The names of these officers shall be reported to the Five-Years Meeting and published in its proceedings.

The Board of Foreign Missions shall have a general advisory oversight of the Foreign Mission work of the several Yearly Meetings represented in the Board. With the approval of two-thirds of its members it may enter upon mission fields not occupied by any Yearly Meeting; and it may assume control of such missionary work as any Yearly Meeting may see fit to transfer to it.

The members of the Board from the several Yearly Meetings shall fully inform the Secretary as to the mission needs, and of the work done by their Yearly Meetings and their subordinate meetings.

The Executive Committee of the Board shall have the general charge of its affairs in executing the directions of the Board. The members of the Ex-

ecutive Committee shall be paid their actual expenses incurred in the performance of their duties.

It shall be the duty of the Chairman to preside at the meetings of the Board and of the Executive Committee, and to order such payments as are to be made by the Treasurer for the obligations authorized by the Board or the Executive Committee.

The Secretary shall be the executive officer of the Board, and it shall be his duty to collect information respecting the condition and needs of Foreign Mission fields, and to learn, as far as possible, the best means of supplying those needs; to obtain from the members of the Board, and from other sources, full information of the Foreign Mission work carried on by the several Yearly Meetings represented in the Board, or by the members of these Yearly Meetings and to advise those in charge of such work in reference thereto; to ascertain the qualifications and preferences of those offering themselves as missionaries; to collect and publish full statistics concerning all the Foreign Mission work of Friends in America, and, in general to obtain and impart such information, from within and without the denomination, as may aid the Foreign Mission work.

The Secretary shall be paid such salary as the Board may determine.

It shall be the duty of the Treasurer to receive all funds for the use of the Board, and to disburse them on the order of the Chairman, countersigned by the

Secretary. He shall keep the said funds in a separate bank account, and his accounts shall be examined annually, or oftener, by auditors appointed by the Board.

The Secretary and Treasurer shall annually make separate reports to the members of the Board and to each Yearly Meeting, and the Board shall make full report to the Five-Years Meeting.

Voluntary contributions for the work of the Board or for the separate missionary work of the Yearly Meeting, shall be annually solicited in every congregation of each Yearly Meeting, care being taken to give to each member an opportunity to participate therein; and each Yearly Meeting will make the necessary arrangements therefor.

The expenses of the administration of the Board, not otherwise provided for, shall be apportioned to the several Yearly Meetings uniting in the work of the Board, according to the number of their members, and each Yearly Meeting shall raise its quota thereof in such manner as it may choose.

If there shall be any Yearly Meeting that does not adopt this Constitution and Discipline, or any Association within such a Yearly Meeting which may yet desire to place all or any portion of its mission work under the direction and control of the Board of Missions, the Board shall be at liberty to undertake the same with such arrangements as to

representation on the Board and the expense of the work as may be agreed upon.

The Board of Foreign Missions shall become incorporated under the laws of the State of Indiana, with the title of "American Friends Board of Foreign Missions," and they shall appoint Trustees to receive, invest and administer, according to the laws of the said State, such gifts, bequests and contributions as may be made for the use and purposes of the Board. This incorporation shall include provisions for holding and transferring real estate wherever necessary.

The Board of Foreign Missions may establish regulations for the admission of members into the Church in the various fields under its care, and for the establishment and organization of meetings of such members. These meetings shall continue under the care and supervision of the Board until such time as it may appear to be advisable to attach them to some existing Yearly Meeting, or until, in its judgment, a new Yearly Meeting should be established, when the Board shall report the situation, with its recommendations, to the Five-Years Meeting, which body, after careful consideration, shall be at liberty to establish such Yearly Meeting in the manner directed in the section on new Yearly Meetings.

Section II.—Evangelistic and Church Extension Board.

An Evangelistic and Church Extension Board shall be appointed by the Five-Years Meeting, to consist of two members from each Yearly Meeting, and an additional member for each eight thousand members and fractional part thereof above five thousand, to serve for five years. The committee thus appointed shall meet before the final adjournment of the meeting, and appoint from among its members a Chairman, a Treasurer, and a Secretary, who, with at least two additional members appointed for the purpose, shall constitute the Executive Committee. The names of these officers shall be reported to the meeting and published in its proceedings.

The duties of these officers shall be such as the Board may determine.

The members of this Board shall inform the Secretary of the needs for Evangelistic work in their several Yearly Meetings, of its progress, and of the names and organizations of such Evangelistic Committees as these meetings may have, and the Secretary shall keep a complete record of the ministers and their addresses in all the Yearly Meetings.

The Evangelistic and Church Extension Board shall obtain such information as may be possible in reference to neglected fields within the several Year-

ly Meetings, or in territory accessible therefrom, and shall advise the Evangelistic and Church Extension Committee of the Yearly Meeting in reference thereto. Where the needs of these fields are greater than the Yearly Meeting in whose care they are placed can properly meet, the Board may assist in the work, upon the request of the Yearly Meeting by the contribution of funds obtained for this purpose by solicitations from Friends and others. When such fields, within or without a Yearly Meeting, have been entered upon, and the erection of buildings for public worship has become advisable, the Evangelistic and Church Extension Board shall solicit funds for this purpose, in such manner as it may deem proper; it shall advise in reference to the erection of such buildings, and it may take temporary charge of the work where it may seem desirable so to do. It may also establish a permanent building fund.

The Board may also make loans of judicious amounts, from funds in its hands, taking proper security for their payment, for the purpose of aiding in the erection of buildings for public worship wherever, in the judgment of the Board, such assistance may be advisable. In the discretion of the Board the loan may be free from interest for a term not to exceed three years.

The Evangelistic and Church Extension Board shall make a report of its work to the Five-Years

Meeting. The expenses of its correspondence shall be met by this meeting.

Section III.—Legislation.

The Five-Years Meeting shall appoint a committee of two members from each Yearly Meeting, and this committee shall appoint from its members a sub-committee of five. The former, in conjunction with the Permanent Boards of the Yearly Meetings, shall give attention to legislation in their respective States affecting the denomination and the interests it represents; and the latter shall give attention to subjects before the National Congress, and in those States where there are no organized meetings of The Friends. The committee shall have authority to issue statements as to the position of this branch of the Church when urgent occasions shall arise.

Section IV.—Education.

The Five-Years Meeting shall appoint a committee, to consist of one member from each Yearly Meeting, who shall give information concerning such educational needs as may arise who may advise for or against the establishment of new institutions or the closing or consolidation of old ones; who may recommend text-books that give valuable information concerning the history or doctrines of our branch of the church; and who may establish a Friends Teachers' Agency.

Section V.—Philanthropy.

It shall also be the duty of the Committee on Legislation to aid members of the Church anywhere who, from exceptional causes, may need assistance not rendered by the customary manner of caring for the poor, and to participate with other Christians in relieving distress resulting from unusual causes. They shall be at liberty to solicit contributions for the purpose of their appointment.

Section VI.—Indians and Negroes.

The Five-Years Meeting may undertake the work of securing justice to the North American Indians and Negroes in all their interests, and may engage in efforts for their education, civilization and christianization where it may deem it advisable to do so.

Section VII.—Peace and Arbitration.

The Five-Years Meeting may engage in the work of advancing the cause of Peace and Arbitration whenever it may deem it advisable to do so.

SUGGESTED FORMS.

Transfer Certificate.

To.....Monthly Meeting of Friends, ... P. O., ..., State.

.....

wishing .....membership transferred to your meeting, this is to certify that.....is a member in good standing with us, and we therefore commend..... to your Christian care and fellowship

On behalf of.....Monthly Meeting of Friends held at.....on the....day of ....., 190..

.....Clerk.

Where the membership of families is transferred, the names of both parents should be given in full, also the full name and age of each child, designating who are Active and who are Associate members.

Acknowledgment of Transfer.

To.....Monthly Meeting of Friends:

This is to certify, that we have received and have accepted the certificate of membership issued by you for.....

On behalf of.....Monthly Meeting of Friends, held this....day of....., 190..

.....Clerk.

Certificate to Other Denominations.

To the.....Church at .....P. O., ..., State. .....a member in good standing in our Church at this place wishes.....membership, transferred to your body. We therefore, commend .....to your care and Christian fellowship.

On behalf of.....Monthly Meeting of Friends held at.....on the..... day of....., 190..

.....Clerk.

.....Pastor.

STATISTICAL REPORT.

To be entered on the Records of the Monthly and Quarterly Meetings:

Report of..... ....Meeting of Friends

.....P. O., State of..... ....

for the year ending Sixth Month 30th, 190.....

No. of members reported last year, Males .....

Females.....

Total ....

No. of members this year, - - Males ....

Females..... ....

Total.....

No. of births.....

No. received by request .....

No. received by certificate.....

No. received by letter from other denominations .....

Total Increase.....

No. of deaths .....

No. disowned or released .....

No. resignations .....

No. transferred to other Monthly Meetings .....

No. transferred to other denominations .....

Total Decrease.....

No. reported above who are Associate Members.....

No. reported above who are Non-Resident Members .....

No. of Monthly Meetings .....

No. of Congregations ... .

No. of Ministers last year, Male.....Female .....

No. of Ministers this year, Male .....Female .....

.....Clerk.

.....P. O.

Attest .....Correspondent.

.....P. O.

INDEX.

Appeals, 88.

Army, 87.

Baptism, with water, 25, 86.
with the Holy Spirit, 17, 26, 102.
Belief, 7—46.
Bible Schools, 106.
Births, 50, 53.
Board of Trustees, 55, 70.
Boards of the Five-Years Meeting, 109.
Education, 116.
Evangelistic and Church Extension, 114.
Foreign Missions, 109.
Indians and Negroes, 117.
Legislation, 116.
Peace, 117.
Philanthropy, 117.

Certificates, 59–63, 118, 119.
of removal, 118.
for ministerial service, 59–63
of removal of ministers, 62.
of marriages, 92–93.
Children, membership of, 49–50
Christ, 13.
Christian Endeavor, 107.
Church, The, 7.
Clerks, official functions, 51, 53.

Conscience, 34.
Creation, Man's, 20.
Correspondents, 55.

Deaths, 53.
Declaration of Faith, 7.
Delegates, (See also Representatives), 74.
Departments of Work, 103.
Divorce, 94.

Education, 116.
Elders, 54, 56, 63.
  appointment of 63, 100.
  duties of 63–65.
Essential Truths, 8.
Evangelistic Committee,
  of Quarterly Meeting, 103
  of Yearly Meeting, 104.

Final Judgment, 23.
Finance Committee of Monthly Meeting, 56.
Finance Committee of Yearly Meeting, 70.
Financial Support, 76.
Five-Years Meeting, 74.
Form of Government, 47.
Foreign Missions, 105, 109.
Fox, Letter of, 38.
Friends, The, 47.
  Denomination of, 48.

Gambling, 87.
Gifts, Spiritual, 44.
God, 12.

Historical Statement, 3.
Holy Spirit, 16.

Jesus, 13.
Judgment, Final, 23, 102.
Justification, 20.

Liquor Traffic, 95, 108.
Lotteries, 87.

Marriage, 35, 90.
Meeting, 50.
  for business, 51.
Members, Associate, 50.
  Active, 50, 51, 53.
Membership, 49.
  reception by request, 83.
  reception by certificate, 84.
  resignation, 85.
Ministers,
  recording, 57, 59, 100.
  liberating, 59–63.
Ministry and Oversight,
  Local, 77.
  Quarterly, 80.
  Yearly, 81.
  Queries for, 99.
Monthly Meetings, organization and powers, 52.

Navy, 87.
New Fields of Work, 57.
New Monthly Meetings, 57.
New Quarterly Meetings, 57
New Yearly Meetings, 75.

Oaths, 36, 87.
Offenders, 86.
Officers, term of, 53.
Overseers, 54, 56.
  appointment of, 54.
  duties of, 54, 74–80.

Pastoral Committee, 56, 103.
Pastors, 77, 78, 79, 106.
Peace, 35, 108.
Permanent Board, 72.
Praise, 33.
Prayer, 33.

Quarterly Meetings, 65.
Queries, 97–102.
  general, 97.
  for Meetings on Ministry and Oversight, 99.
  questions to Ministers and Elders, 100.

Recorder, 53.
Recording Ministers, 57-59.
Report on State of the Church, 56.
Representatives, 53, 67.
Representative Meeting. (See Permanent Board).
Resurrection, The, 23, 102.
Richmond Declaration, The, 12.
Rights of Membership, 83–90.
Rules of Discipline, 83.

Sanctification, 20.
Sabbath, 37.
Scriptures, Holy, 18.
Secret Societies, 96.

Sin, 20.
Spirit, the Holy, 16.
State of the Church, 56.
Statistical blank, 120.
Superintendent of Evangelistic and Church Extension Work, 105.
Supper, Lord's, 27, 87.

Temperance, 95.
Tobacco, 95.
Transfer certificate, 120, 121.
Treasurer, 54.
Trustees,
of Monthly Meetings, 55
of Yearly Meetings, 70.

War, 87.
Women, 31, 57.
Worship, Public, 29, 43.

Yearly Meetings, 67.
Young People's Christian Endeavor, 105.

Date Due

APR 23 '89			

PRINTED IN U. S. A.

289.6
F911

Friends, Society of.

AUTHOR
The constitution for the Society of Friends in America.

TITLE

289.6
F911 Friends, Society of.
The constitution for the Society of Friends in America.

19090